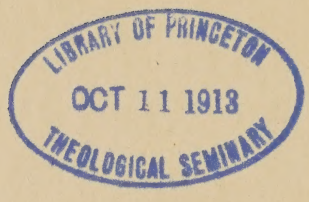
CHRISTIAN UNITY AT WORK



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Christian Unity at Work

CHRISTIAN UNITY AT WORK

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THE FEDERAL COUNCIL
OF THE CHURCHES OF CHRIST IN AMERICA
IN QUADRENNIAL SESSION
AT CHICAGO, ILLINOIS, 1912

2nd Quadrennial report

Edited by
CHARLES S. MACFARLAND
Secretary

(SECOND EDITION)

THE FEDERAL COUNCIL
OF THE CHURCHES OF CHRIST IN AMERICA
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Introduction

Introduction

The intent of this volume is to give to the pastors and the churches, a general conception of the interests to which their representatives in the Federal Council gave their thought in the Quadrennial sessions at Chicago; still more, to indicate the growth and trend of Federal Unity as it has taken shape and assumed vital reality during the past four years; and to forecast the future work of unifying the religious forces of the nation and the world, as it is likely to progress under the present constitution of the Council.

The Reports were prepared by those officers of the Commissions and Committees whose names appear in connection with them, with the exception of certain matters of personal reference and of official record which were ordered to be inserted by the Committees or by the Council.

The officers who prepared the Reports, did so with the counsel and advice and by the authority of their Committees, and as here printed they embody the action of the delegates at Chicago, as these are the forms of the Reports after they received consideration by the Council itself.

The addresses are, under the necessities of space, condensed in an effort to give proportional representation, not to the speakers, but to the subjects presented.

It is a matter of deep disappointment that the Honorary Secretary of the Council, Elias B. Sanford, was unable, because of long and serious illness, which prevented his participation in the Quadrennial sessions at Chicago, to present his report, covering the four years of the Council, which would have been so valuable as a complete survey and understanding of its growth and development. At the time that this volume goes to press, Dr. Sanford is still under limitations which prevent an attempt to prepare an adequate contribution

to this volume. It is a source of gratification, however, to insert the brief chapter in which he has pointed out one of the many aspects of the Council's work which has already begun to assume important proportions. In this connection, it is not to be forgotten that this entire review of the work of the Federal Council covers a period during which the relationship of Dr. Sanford to the cause of Federal Unity has been a matter of permanent historic record. It is earnestly to be hoped that with the recovery of his strength, Dr. Sanford may be able to prepare historical material relative to the work of Federation from its beginning.

In preparing the Volume, the Secretary acted under the counsel and advice of a Special Committee of the Executive Committee, consisting of Howard B. Grose, William H. Roberts and Shailer Mathews.

This Volume should be supplemented in its reading by the additional VOLUME OF PROCEEDINGS which contains the official Minutes of the Council, together with other valuable matters of record. The volume of Proceedings will be sent, without cost, upon application.

THE EDITOR.

Christian Unity in Conference

I

A Welcome to the City

Bishop Charles P. Anderson

A WELCOME TO THE CITY

I have been asked to welcome the delegates to this Federal Council, on behalf of the ministers of Chicago. You have the same determination, the same lofty purpose, as we ourselves have. In addition to this, you bring us your expert skill, you steady our endeavors, you quicken our imaginations. No one could attend those preliminary conferences which have already been held, without being deeply impressed with the extraordinary ability, the exquisite loyalty to Christ and the passion for social righteousness which characterize the delegates to this Council. You are sure to give us a wider outlook, a deeper insight, and a fresher grip on our Christian responsibilities and duties.

You stand for something more than your face value. Your presence testifies to your belief in the necessity of a closer co-operation and a stronger federation between detached and disunited denominations of Christians. That is your face value. But I am sure that you stand for even more than this. No one would hold that this Federal Council had spoken the last word on the thrilling problem of the reunion of Christendom. There are old men amongst you who are dreaming dreams, there are young men amongst you who are seeing visions of a day when that interior unity which exists between all the disciples of Christ will find a more visible manifestation, a more organic expression, a more corporate embodiment. I find that three ideas have been striving for the ascendancy—centralized autocracy, Catholic unity and separatist anarchy. Your very existence shows that the last of these has gone. No one in these days apotheosizes divisions or advocates unorganized and unbridled individualism as a workable basis for advancing the kingdom of God in this highly organized world. This Council will do its best work if it leads from federal dis-

unity to federal unity and keeps its eyes open to the whole of Christendom. We are determined not to show our love of God by our spitefulness towards each other. We are determined to follow where God's spirit leads the way. We are determined to keep, not our idea, but Christ's idea of unity before us. For the dreams that you are dreaming, and for the deeds you are doing, we welcome you.

II

Taking Counsel Together in the Spirit of Prayer

THE ADDRESS OPENING THE COUNCIL

BY THE PRESIDENT

Bishop E. R. Hendrix

TAKING COUNSEL TOGETHER IN THE SPIRIT OF PRAYER

Musical writers bid us look forward to a time when the new and single continuous forms now adumbrated by the symphonic poems shall be the greatest forms of instrumental music. Mozart and Haydn, and, greatest of all, Beethoven, will best be understood then and best interpreted. It makes singularly little difference to the value of a great work of art, in the long run, whether its vividness is in the light it throws on a remote and forgotten past, or on a living and actual present. Past, present and future will be glorified when man is at his best in a symphony that unites heaven and earth. It will be as if man could indeed hear "the music of the spheres." Music is a Christian art coming to its best as man comes to his best. The doxologies of men are the symphonies of earth and heaven. By such harmonious praises God shakes down prison walls, as at Philippi, and brings to the birth in a Roman dungeon the prison epistles that have soothed and inspired the Christian centuries, and which keep open night and day the twelve gates of the celestial city.

The best that God has is for believers who symphonize, thoroughly agree, and are at one when they pray. Our Lord uses the same word for describing Christian unity in worship that is used to describe the most perfect form of music. True prayer is a symphony and is irresistible. The Lord saw Satan falling like lightning from heaven when his disciples were of one mind. It requires a chorus to express the highest joy, whether in earth or heaven. While the voice of solitary prayer must enter heaven, and be heard there, yet it is choruses, like the sound of many waters, which are naturalized there.

There have been discordant notes in our worship in the

past, but largely because selfishness has voiced our petitions. And this has been the secret of our weakness and lack of spiritual power. Our prayers have gone astray because we have sought to consume God's blessings only at our own altars. We have not truly prayed that God's Kingdom come and His will be done on earth as it is done in heaven. The petty differences which have marked our Christian service here have no place there, and should no longer have place here. Our divine Lord, in whom alone we can be one, came to teach us that nothing is impossible to these three: the inspiration of vision, the dynamic of prayer and the venture of faith. Without the world-vision, we know not how to pray or how to work. We, too, must see the other sheep which are not of this fold and that them also our Lord must bring.

God has no chosen people unless in them and in their seed all the nations of the earth be blessed. Our God is indeed the God of the mountains, to show us all the kingdoms of the world and the glory of them, and to give us the heathen for our inheritance and the uttermost parts of the earth for our possession. A conception of the unity of God's plans is essential to our largest and most harmonious Christian life. The true devotional spirit gives us our greatest breadth of view and saves from narrow religious errors.

An unspeakable need of the new century is the inspiration of vision. If only men who had seen the risen Lord could be commissioned to preach Jesus and the resurrection, much more do we need in our day this sublime vision which unifies all believers into the body of Christ and makes it possible for his body to manifest his fullness that filleth all.

To make Christ contemporary with the twentieth century, He must live afresh in the believers of this century. Our Lord is ever to be found in the company of living, praying, witnessing disciples. He prays not for them alone but for all who believe on Him through their word. The glory of perfect unity with the Father He would share with those who are

one with Him, that the world may believe that the Father has sent Him. It is not unity that we need so much to pray for, as the vision of Christ one with the Father. None dare disfellowship a fellow Christian so long as he beholds the face of his Father in love. Like the elder son of the parable, in refusing welcome to his brother, the door may be closed to shut in the prodigal but to shut out the unloving and loveless brother whose malady is that worst of maladies, "to be sick with his brother's health." In disfellowshiping his own patient and forgiven brother, the elder son had disfellowshiped him.

If even two, symphonizing or perfectly agreeing in prayer, can have what they will at the hands of our risen Lord, how much more mighty will be the common petition of a symphonizing Church agreed in what they ask! Such agreement means the indwelling Spirit of Christ subordinating everything to His holy will and offering every prayer in His holy name. That makes it His own omnipotent prayer. This is "the power of the keys," so that whatever we bind on earth is bound in heaven and whatsoever we loose on earth is loosed in heaven. Then, indeed, will His kingdom come, when His will is done on earth as it is in heaven. The greater works that we shall do than even He himself did on earth, are works thus wrought in a spirit of Christian unity and of intercessory prayer. All heaven will listen to Christ's disciples gathered with one accord. This is the secret of the true aggressive work of the Church.

Now we can surely agree in our prayers on that which our Lord commanded us to pray for. Christ's power is measured by the inertia that He overcame no less than the positive antagonism He has to conquer. God makes use of our prayers, no less than our works, in controlling and governing the world. Prayer loosens forces through which God works, no less than the labor of man releases the mighty forces of steam and electricity through which God co-operates with man in

making a new earth wherein dwelleth righteousness. The most powerful of all our Lord's credentials await their birth in the conversion of the heathen and Mohammedan world. This kind goeth not out but by prayer, not spasmodic, intermittent prayer, but prayers that symphonize as believers agree on this one thing that they shall ask, and so agree that there is released the power of self-sacrifice no less than of self-surrender that is irresistible.

The venture of faith will follow such an inspiring vision and such a dynamic of prayer. Our sons and daughters will go to the front where they will get near to our Lord Himself on the firing line, where there is such a spirit of passionate, intercessory prayer at home. The Federal Council of Churches should be above everything else, "A League of Intercession." It should be less an organization to do what the individual churches are set to do than an inspiration and a great clearing house of the churches where they may send in their bulletins of victory and hearten one another in the work of the Lord.

The Federal Council of the Church is the great Hague Conference of the Churches, which justifies its existence, not by doing the work of the churches, but by inspiring and directing, as well as unifying that work to avoid overlapping and waste. It is an inspiration even more than an organization, and so best represents the mind of Christ whose very kingdom was "without observation."

Praying thus in one accord, we may hope for the fulfilment of Whittier's glad prophecy:

"In time to be
Shall holier altars rise to Thee—
Thy church our broad humanity.

White flowers of love its walls shall climb,
Soft bells of peace shall ring its chime,
Its days shall all be holy time.

A sweeter song shall then be heard—
The music of the world's accord,
Confessing Christ, the inward Word.

That song shall swell from shore to shore,
One hope, one faith, one love restore
The seamless robe that Jesus wore."

III

The Task Before the Churches of Christ

PART I

BISHOP WILLIAM M. BELL

PART II

BISHOP FRANCIS J. MCCONNELL

PART III

DEAN SHAILER MATHEWS

(ABSTRACT OF SERMON, SUNDAY, DECEMBER 8)

THE TASK BEFORE THE CHURCHES OF CHRIST

Part I.

I wish to call attention to what appear to be some of the things that are right ahead for American Christianity. This tremendous North American continent has not received, up to this time, an adequate religious impact. We are confronted by a brilliant and successful wickedness with tremendous power of impression upon our susceptible populace, and nothing can match this fact but the masterful arrangement of the Christian forces and the co-ordination and proper relativity of all the agencies of uplift.

We are confronted with the immediate necessity of an unprecedented adjustment. It is felt in intellectual activities and in social service. Everywhere institutions are being tried, and religion is called upon for new pronouncements and new justifications in relation to every kind of organization. These questions come all along the line, and our hospitality to them will be an index of our wisdom and will reflect the statesmanlike view of our generation. The church is open, as never before, to this appeal, and this great Federal Council is an exemplification of the fact that American Christianity is on the move with the larger ideal in behalf of humanity, and in the name of Christ. This new agency which we have created in the Federal Council of the Churches stands to the age, perhaps to serve it as we shall empower it to serve, perhaps to serve it as we may agree to allow it to serve. We shall bestow upon it such expanding definition and task as wisdom and the spirit of unity shall make possible.

There are world-wide demands for better social and economic conditions, and these parallel the conditions with regard to religion. Each increase of power must be more and more constructive. No mere humanism can be adequate for the

nation. We shall have to put into all social processes the Christ-type of man, and stand for the glorious fact that the sons of man ought to be begotten sons of God by the Holy Spirit and thus brought into a divine and effective brotherhood.

Beyond the better unification of our American Christianity lies the great task of a better educational touch upon our American life. Beyond our federations lies the tremendous influence upon our civilization which we must give through the journalism of America. In business we are to give adequate touch and leadership. One of these days we are to have an American business life sanctified and purified. It is no Utopian dream. It will be business, not for colossal individual realization, but business for human ministry and the elevation of all mankind. And beyond lies the great demand for the adequate evangelization of the North American people, mustered to great occasions such as the Panama Exposition. We need in this great conference to begin preparations to make a great occasion out of it for the propagandas of Christianity.

Unless we build toward the skies and build above the mold of centuries, unless we build imperishably and abidingly, America shall have failed and failed signally and fatally. God help us to be the wise master builders of His imperishable kingdom!

Part II.

We all agree that the meeting of this Federal Council, and the exercises connected with it, have for their aim the preservation of everything that is good and the uniting of the churches into a larger Christian effectiveness, and I think that in this meeting we can detect the larger opportunity for concerted action and the enlarging of the denominations themselves. If these denominations are worth while at all, there ought to be something in the way of inspiration that comes

out of this service which will make the denominations more effective and tend to increase the richness of the denominational life. If we could get to some kind of an agreement, for the sake of illustration say in the western part of our country, in the Home Missionary territory, concerning the territory in which the different denominations are to work, and live absolutely by that agreement, it would tend to a greater effectiveness of the work of the kingdom of God as a whole and tend to increasing the effectiveness of the separate denominations. We go into a new country, and here is a town of say three or four hundred persons, and there come into that town the representatives of the various denominations and they begin to organize separate churches. There are not enough people to support them. The result comes to this, that most of the denominations are occupying too much territory, they are spread out over too much ground, and they have to take Home Mission money and spread it thinly.

In the next place, the work of the federated movement of the churches is bringing a very remarkable intellectual gain. There is a certain kind of mocking question asked the church, "What is truth?" The Presbyterian Church says it is one thing, the Congregational another, the Episcopalian another, and the Methodist another. We are coming very clearly to see in these days that we cannot define truth in abstract terms. We are coming to see, from the Christian standpoint, that truth is true living. That is the absolute end in itself; everything else is instrumental. We shrink from drawing that conclusion, sometimes, that organizations are instruments, that rituals are instruments, that church organizations are instruments, but we are coming fast to agree upon that. One man likes one kind of instrument, and another another, but we are all working for the same purpose. Every representative here tonight will say that he is trying to bring in the kingdom of God and make men like Christ. We are trying to make men live a good life. One man can work better with

one instrument than another man. We can make a better impression upon the intellectual world if we insist upon that, that the good life is the end, and that everything else that leads up to it is an instrument. The creed is an instrument and is to be judged by its effectiveness as an instrument. We are agreeing upon that more and more, and the better it is for progress all along the line.

We are making some gains in our approach to the solution of social questions. What is necessary for a change in the condition of social aspects? Laws are a help, but back of everything must stand an aroused public opinion. In order to get some things done we have to have a social climate. So far as ethics is concerned, our teaching has been individualistic, and we must begin over again with the idea that the man in the church has some duty to the community. We have not any social atmosphere of the right kind; we have much of the wrong kind. The only way we can make a transformation is to have a union of the churches in a kind of popular expression, and that popular opinion that lies back of everything is to be the determinative force. That is the power of this Federal Council in what is known as Social Service, and it has been a tremendous power.

When we come together and have a better understanding, we shall be more successful in evangelistic effort, not merely so far as the common life of religion is concerned, but so far as the common life of the denominations is concerned. Take the problem of the Sunday night service! The denominations might get together on Sunday night for some kind of united effort. What is the use for each of the churches to keep open for its handful? Why not get together and make a mass impact? Get people together under the swing of the great mass, get the largest crowd of people together that you can under "crowd-contagion." A contagion for righteousness is legitimate. We need to come together upon some such basis as that. But when that has been said and done

that is only a start. Take revival efforts of the legitimate kind, one reason we disparage them is that there has been so much falling away. Take the man who has fallen away. In all probability, nobody has followed him up, nobody has given him any kind of systematic instruction. There we can work together again in some kind of concerted effort, especially on Sunday night in cities, to make an impression on the people, find out their affiliations, and try to hold them to the kingdom of God.

Phillips Brooks said he walked along one day beside the sea and he noticed various little pools. He said to himself, "Here is a Methodist pool, and here is a Presbyterian pool, and here is an Episcopalian pool," but they were all swept away when the tide came in. If you make a pool big enough you have a sort of harbor, and that is about what denominations ought to be in these days, a harbor. They are places for the launching of the vessel; they are entrances to the sea. Each one taking this to himself, every man criticising his own denomination, let me say that there is too much staying within what diplomatists call "the three mile limit." We need to get out into the open sea, and the harbor ought not to exaggerate its importance. Out yonder is to be the place of the mighty battle and conquest. We need to value the harbor, and yet not lay too much stress upon the three miles.

Part III

"That they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us; that the world may know that thou hast sent me."

"That they all may be one; that the world may know that thou hast sent me." It is the prayer of a defeated soul who has fought the fight with the forces of the world about it and has been beaten. Tomorrow, no, one might almost say today, He will be brought to a shameful and fearful death. Not be-

cause He has done anything wrong; not because He has denied the existence of any God; not because He has endeavored to raise revolution; but because He has endeavored to show people that God is love; that anyone may come to Him and be forgiven; that the kingdom of God was theirs for the asking,—therefore, they were going to kill Him!

What a hideous non sequitur! How frightfully the conclusion appears from a mere statement of the premises. And yet that is what the world has been doing for every man who has dared to lift his hand and say "God." Think of the prophets that have died as martyrs; think of the honest men who have staked their all on honesty and have failed; think of the Christians down through the ages who have dared to say that God and Christ were more than church or state; think of the men and women you know who are fighting and losing badly in the interests of their ideals. We see tens of thousands streaming up and saying, "And thou, Lord, dost Thou know our defeat? Dost Thou know our misery?" Ah, yes, He knew.

But He is victorious even as He is crushed beneath the chariot wheels of a triumphant world: "That the world may know that thou hast sent me." Ah, this vindication that we crave in the future! How the misinterpreted soul has looked forward to the day when the world would know that it was in right. For that, too, Jesus prayed.

The vindication has come to Jesus. "That the world may know." It does know, but what is the world? We talk about getting away from the world, and very rightly, only sometimes we put wrong definitions in the word "world." There comes to us a picture you will find in the books, of many holy people standing on the tops of pillars in a deserted Roman city that has been destroyed by drouth and invaders; at the bottom of the pillars people are watching and praising the sanctity of those above them. They sought to escape the world by climbing a pillar. That is one way to get a reputation, and it is one way to get rid of the world, but it is not the right way.

What is the world? The world is civilization, civilization on its materialistic side; civilization searching for human comfort; that says you are a sort of peripatetic laboratory of chemicals and bids "go out and enjoy yourself"; which arranges everything so that the lust of the eye and the pride of life will be cared for; that cheapens ideals and calls it a religion; that says to every young man, "Be sophisticated, and don't trust truth, but think every man a liar until an investigating committee has acquitted him, and then suspect him still." Civilization erects out of materialism an ideal that is utterly soulless but vindictive in its determination to conquer every soul that dares rise against it. It does not make much difference what sort of adjective you apply to the world. It is the sort of thing that holds us back; that beats us down; that laughs at us when we want to be pure, debasing rather than uplifting and regenerating.

Civilization is the precipitate of our fathers' ideals, and it is always tending toward creature comforts. We talk about the elevation of our race, but we mean that we are more comfortable than were our fathers. Wherever you find comfort coming in the door you will have to shut the windows to keep ideals in. Jesus dared to stand and tell His age that sort of truth, and the world simply smote Him. Of course, we have improved the world immensely. Civilization is advancing so that this precipitate of human idealism makes a little higher ground all the time on which we may climb to look farther over God's kingdom. But the world is still unsaved and unabashed.

* * * * * * *

We can believe in denominationalism as an economic device by which enthusiasm may be infused into one great enthusiasm. I am a Baptist, and proud of it. Other people were born Presbyterians, or Congregationalists, or something else, and they are no doubt proud of that. There is no more difference between us than between two different branches of

the army. We have the same captain and the same marching orders and the same enemy. But the task before us Christians to-day is not set by denominationalism. The world does does not care whether we are closed or open communion. It does not know what we mean when we talk about different shades of belief. All those things may be vastly important but when it comes to the real issue, what is more significant than all such matters is this great question: Is honesty, is purity, is social service an expression of the need of society? The fundamental issue that we face is the world with its selfishness, its commercialism, its harshness, its industrial injustice, its cheapening of young men's manhood—a terrible, often a hideous enemy. The Federal Council of the Churches of Christ in America embraces thirty different denominations seeking unity. The Council of Nicæa also sought unity. It, too, tried to bring peace into its society and the State and sought it in theological definition. This representation of 17,000,000 of Protestant Christians comes to discuss how they can best carry on co-operative work for the good of mankind. If the Council of Nicæa, instead of wasting weeks over the discusssion of a word had organized a mission society to go up into Germany, what a different story history would have told. There were thousands of Germans who were going down to Rome to sack it and make it their own. These same people are coming to us right from the same region and are entering into our civilization. They present new problems. But they carry with them idealisms and power which if properly handled will make splendid Americans in the future. They present new problems to the church so big that no single denomination can hope to meet them alone. Seventeen millions are coming to us every year and more clearly the task is ours and it is not to make people all agree. If you were on various radii of a great circle and wanted to get together there are two ways to do it. The simpler way is: You may all face toward the center. The nearer you get to

the center the nearer you are to each other. We have turned towards the center where stands the Christ giving Himself for the world and beckoning us to give ourselves to the world, and lo, as we come nearer to Him and our tasks, we find ourselves coming closer together.

IV

The Administration of the Task

Part I

ADDRESS OF THE RETIRING PRESIDENT

Bishop E. R. Hendrix

Part II

ADDRESS OF ACCEPTANCE OF THE INCOMING PRESIDENT

Professor Shailer Mathews

THE ADMINISTRATION OF THE TASK.

Part I

"We who are about to die, O Cæsar, salute you."

In retiring from the responsible office of President of the Federal Council of the Churches of Christ in America, I wish to express my gratitude to my fellow Christians of the Protestant Churches in America, for their sympathy and co-operation during the last four years. We have all seen how we have only been *registering* the history that God has been *making,* even more largely than in the earlier Councils of the Church at Nicæa and in Constantinople. Those were marked by efforts at definition of what they believed in common, or rather ought to *believe,* while this great Council has rather sought to know what we ought to *do* in common. Our points of agreement were settled at the Inter-Church Federation Conference, three years before our first meeting in Philadelphia, and there has never been the slightest effort to review them. We have been so at one before the nation as to be able to present a common front on every great issue that has come before us. We have lived to see American Protestantism more conscious of her mission in common to the whole nation, whether citizens or aliens, and to be filled with the desire to respect the work of all the Churches of Christ. The way in which this has been done and the absolute harmony of our efforts must surely have been most pleasing to our living and reigning Lord.

After such growth of the spirit of Christian unity we cannot conceive it possible that there should ever be a return to a time of division. The empty shell cannot attract the eagle that has swept heavenward on steady wing to look into the very face of the sun. We are at least ready to adopt the famous Church resolution: "We are not what we ought to be;

we are not what by the grace of God we intend to be; but thank God we are not what we were!''

Dr. Shailer Mathews, we of this day know you as a great scholar, an aggressive leader, a helpful preacher, a busy writer, a devout Christian and, above all, ''a brother beloved in all the Churches;'' and it gives me supreme pleasure to welcome you to the office and duties of the President of the Federal Council of the Churches of Christ in America.

Part II

To be called to this high office in connection with this Federal Council brings with it a sense of responsibility which is by no means to be given conventional expression. Protestantism is entering upon a new epoch; indeed, has already entered upon that epoch. In the history of the church there seem to have been three great creative periods. There was the great period of councils in which men attempted to think through the Gospel of Jesus in terms of classic culture. It culminated in that noble and splendid result which we call Catholicism, that great common denominator of which we all partake. Then there came the second creative epoch of the Reformation, in which men learned to believe that they could still be loyal to the fundamental Gospel of Jesus Christ and yet differ in their modes of expression, forms of organization and methods of Christian work. The very necessity of independence of thought resulted sometimes in a polemic independence of organization. But there came into the world a new efficiency in terms of spiritual power when men dared to believe that the unity of the faith was consistent with difference of doctrines.

We are living in the third great epoch, the modern creative epoch when the power of true Protestant independency is seen to be measured, not in terms of the things in which we differ, but in terms of the things in which we all agree. If this great creative and strategic movement meant a renais-

sance of our differences, it would be a thing to be devoutly deplored. If it meant an attempt to produce a denatured sort of platform on which we could all stand without interfering with each other's particular views, I should likewise deplore the movement. If I understand the attitude of this Federal Council, which to-day meets with almost the same number as the other one in 325, gathered for the first ecumenical council at Nicæa, it is an attitude of profound loyalty to the things we believe without any compromise as to the sanctity of the hopes, the institutions and the formulas of the glorious past which we have inherited. And it is also a testimony to the fact that Christianity's power lies not in the endeavor to get everybody to agree with ourselves, but in the common effort to bring the Church of Jesus Christ as a vast aggressive force to bear upon the sin of the world. I take it that the Church of Jesus Christ is something more than a sociological institution. I take it that altruism is something more than restlessness in the expression of love. I take it that the church is something more than an ethical orphan asylum where spiritual children can be kept out of mischief by being amused. I take it that our denominations have a serious purpose in life, and that this Federal Council will be something more than a place in which we can mutually cast about a pyrotechnical display of denominational repartee and good will; that it is a place where men, despite differences of organization, seriously endeavor to give the Christian message larger efficiency by larger co-operation. It is a union, not of individuals as such, but rather of the great groups of individuals which we represent as denominations.

It is indeed a new epoch. We have passed out of the epoch of polemic denominationalism into the glorious epoch of co-operative denominationalism; and this denominationalism is fundamentally to be effective and successful only in the same proportion as it is primarily and fundamentally

religious. We are primarily concerned as representatives of the churches with problems of the spiritual order; problems of morality, problems of the education of character, and more than all with such forms of institutionalizing our spiritual forces that the world will know that there is power that streams out through the churches from God himself. If I believed the church of Jesus Christ did not center about its religious message, I would turn to some other form of operation in which such little contribution as I could make might be institutionalized for society; but because we all believe that the churches of Jesus Christ stand for a spiritual message that shall evoke a social passion, that shall lead men out into larger service in which the true nature of religion shall be exploited in terms of brotherhood because founded upon liberty and an experience of the divine paternity, we here together undertake to plan for the great tasks which face an awakening and uniting Protestantism. These tasks are intensely concrete and personal. Uuless I mistake the drift of the present day, we are face to face with issues that make the issues of the earlier epochs look almost puerile. We face the issue of whether a civilization that is prosperous can remain religious and moral. Never has there been a prosperous State that has not morally fallen. In the same proportion as idealistic and spiritual forces can contribute to the permanency and power of civilization will civilization be a blessing.

We are face to face with the issue of bringing co-operatively to the non-Christian world, not merely a civilization, but the ideals of civilization. If our civilization cannot carry to the people beyond the seas something better than commerce or various forms of government, it is in great danger of being injurious rather than helpful; and if we Protestants do not intend to see to it that the progress of our Western civilization carries to the world our ideals of Christian service we shall be recreant to the duty to which God calls us. Did it ever occur to you what might have happened in 325 when

318 men came together at the behest of the Emperor, if they, instead of trying to find some way to establish the same Christian view of truth, had taken the position that the surest way to avoid divisions in Christianity is for Christians to work together for the saving of those who need Christianizing? If instead of spending their time over consubstantiality they had discussed the question as to how they could have carried the Gospel to the German folk on the other side of the Danube and the Rhine, what a wonderful change there would have been in civilization! What an unimaginable difference there would have been in the history if those Germans had come down from those wonderful forests of Germany into the Roman empire with the spirit of foreign missionaries instead of the spirit of conquerors! There is indubitably the same issue before us. Are we to duplicate the mistakes of the past, the imperfections of the past, or are we, facing bravely the common task of the kingdom of God, loyal so far as we feel we must be loyal to the inheritances of our different religious bodies, to unite in carrying, not this or that particular form of truth, but the everlasting truth of the Gospel to the world beyond the seas?

We are face to face with problems which are impossible of being answered if it be not in terms of a single contagious enthusiasm. Unless the Church of Jesus Christ can come together with a splendid optimism as to its power to bring a spiritual message that shall eventuate in social and individual regeneration, it will be unable to seize the great opportunity which at this moment confronts it. We are at a critical moment in the history of religion. Men are not asking us to justify immersion as against sprinkling, close communion as against open communion, Arminianism as against Calvinism, but men are asking us to justify our fundamental faith. And the way in which we must justify that will be the actual working of the Christian spirit in thought and life and in a splendid militant Christianity.

As I look forward into the future, I share with you the feeling of uncertainty as to just what the outcome of all this agitated moment is to be. We are like men on the bow of some great ship hurtling itself across the boundless ocean. We see no port before us, and no direction. We only hear the throb of the screw and have the feeling that we are going some whither. But are we going some whither or only going? Great men tell us that we are going no whither, but are simply changing and moving back and forth, conglomerated groups of peripatetic chemical compounds, connected through social processes and dominated by the sex instinct. But go back to the stern of the great boat; see the direction steered over the pathless seas published in the wake as it lies shimmering and clear-cut across the face of the ocean; you realize as you watch its shimmer not only that your ship is making the wake and going in the direction of the wake, but that there is some one up there in the pilot house who is holding that big ship steadily to its course. Then you know that you are going some whither because you have come some whence. Here we stand, confident that the God who has brought us up out of the great struggle with the classic heathenism into a unity of the faith; that the God who has given us a vision of independent thinking in the midst of a unity, will guide tomorrow as yesterday. While we have no small problem, we have no small resource. We go on in the way of co-operative denominationalism, at one in loyalty in Jesus Christ, at one in the contagious enthusiasm of those who believe they are serving humanity, at one in the great conviction that we are bound up together in the bundle of life of Jehovah.

V

The Churches of Christ in Council

LETTER OF THE COMMITTEE ON CORRESPONDENCE

By Rev. James H. Garrison, Chairman

THE CHURCHES OF CHRIST IN COUNCIL.

Great historic movements in the Church do not come to maturity by a single bound. They generally begin in a small way, and, proving themselves to be useful and in harmony with God's purpose, they grow into strength and influence. The conviction among leaders of our Protestant churches, that there must be closer co-operation if they are to accomplish their mission and if the prayer of our Lord for the unity of His followers is to be fulfilled, began to find expression in attempts at Federation, perhaps a score of years ago. These tentative movements, although they met with more or less success, failed to win the favor of the Church at large; but paved the way for larger and better things.

It was not until 1905 that there convened a national Inter-Church Conference, having for its purpose the formulation of some plan by which the Evangelical churches might express in some practical way the unity to which they had attained. After much prayer and free interchange of thought, the Federal Basis of co-operation was formulated, adopted and submitted to the Evangelical Protestant bodies for their approval. About thirty of these bodies, in their national assemblies, signified their approval of the basis and their willingness to co-operate thereon in the furtherance of the wider interests of the Kingdom of God.

In 1908, in the city of Philadelphia, there convened the first meeting of the Council on the basis and plan of federation adopted. For the first time in the history of Protestantism had the great Protestant bodies of the country come together in a representative way, with no test of fellowship but loyalty to Jesus Christ as the Head of the Church, and under the Catholic name of "Churches of Christ in America." No religious body was asked to surrender its historic creed or name, in

order to enter into this common fellowship of service, but only to unite upon the vital and fundamental truths of the Kingdom on which all Christians are agreed. The degree of acceptance which this proposal met from the Protestant churches of this country and the number of those actually entering into this co-operation whereby they could express to the world their unity and render more efficient service to Christ in those things wherein united action is essential to success, is one of the most gratifying facts in modern religious history.

The Executive Committee has, during the quadrennium, held annual meetings in Louisville, Washington and Pittsburgh and appointed committees to carry on the different lines of work as authorized by the constitution. Rev. William H. Roberts, D.D., has been Chairman during the four years.

The regular Council at Chicago was preceded by three important Conferences,—one composed of representatives of something over fifty theological seminaries, the geographical distribution including the Atlantic, the Pacific and the Gulf; one on Social Service attended by delegates representing 23 constituent bodies; and a third on the work of State and Local Federations, of delegates from local federations. These Conferences were of deep interest and helped to prepare the way for the meetings of the Council. The Conference of Theological Seminaries presented a report to the Council requesting that a similar conference be called in the future in connection with the meetings of the Council, and recommending that a Joint Commission, composed of representatives of the Conference and of representatives of the Commission on the Church and Social Service, be appointed to present a plan for studies in social subjects for the theological curricula, in the interest of standardizing that department.

After four years of experience and activity, the second meeting of the Council held its sessions, December 4-9. The

retiring President, Bishop E. R. Hendrix, D.D., whose wise administration of affairs during the quadrennium past, has endeared him to the hearts of the people in all the churches, delivered his address in Fullerton Hall in the Art Institute, where the opening session of welcome was held. He was preceded by Bishop Charles Palmerston Anderson, D.D., of Chicago, who welcomed the Council and emphasized the fellowship we have in our common Christianity. On the following day, Professor Shailer Mathews, of the University of Chicago, and Editor of the *Biblical World,* on the nomination of the Executive Committee, was unanimously elected as President of the Council for the next quadrennium. Dr. Macfarland was elected Corresponding Secretary pro tem.; Alfred R. Kimball, Treasurer; Rivington D. Lord, D.D., Recording Secretary. Dr. E. B. Sanford, whose illness prevented his presence, was elected Honorary Secretary, and a message of sympathy and appreciation was sent him, in view of his long and able service.

The new Executive Committee met later upon adjournment of the Council and elected Rev. Frank Mason North, D.D., as Chairman of the Committee, and Rev. Charles S. Macfarland was elected Secretary of the Council, to continue the direction of its work at the National Office, which he has been doing with remarkable effectiveness as Acting Executive Secretary during the past year, since Dr. Sanford's partial retirement, while serving also as Social Service Secretary.

After brief addresses by the retiring and incoming Presidents, the Council in that and succeeding sessions, received, discussed, and adopted the reports of its various committees, —namely, the Executive Committee, the Acting Executive Secretary, summary of reports from the Secretaries of the Central, Eastern and Western Districts, the work of the Research Secretary, report of the Treasurer, report of Committee on Foreign Missions, on Home Missions, on Family Life,

on Sunday Observance, on Temperance, on Literature and Education, on Week-Day Instruction in Religion, on the Church and Social Service, on Peace and Arbitration, and Evangelism.

The reports submitted to the Council, with only one or two exceptions, indicated considerable research and careful preparation, and their conclusions and recommendations are a valuable contribution to the knowledge of the Church on the great questions they treat. The discussions were perfectly frank, and yet were marked by a courtesy and consideration for others which cannot be too highly commended. Not one note of unpleasantness was heard.

New Commissions on State and Local Federations, International Peace and Arbitration, and Evangelism were created.

The public sessions held in the evenings were largely attended, and were addressed by some of the ablest speakers of the country. Who can ever forget the great meeting in Orchestra Hall and the thrilling addresses by Bishop Francis J. McConnell, D.D., of Denver, and James A. MacDonald, LL.D., Editor of the *Toronto Globe*. Another great popular meeting at the Second Presbyterian Church heard an able discussion of "Young People's Societies and Christian Unity" by Dr. Wilbur F. Sheridan, Dr. W. C. Bitting and Vice President-elect Thomas R. Marshall. The great meeting at the Olympic Theatre on Sunday afternoon (with its overflow at the Y. M. C. A.), addressed by Professor Walter Rauschenbusch and Professor Edward A. Steiner, was a notable gathering, and the speakers made a profound impression by their matchless pleas for social justice and righteousness. These addresses were preceded by a clear and illuminating statement from President Mathews as to the objects of the Federal Council, in order to dispel some misconceptions concerning its aim and work. The last session closed

with a season of prayer appropriately led by President Mathews and Secretary Macfarland.

The Committee on Correspondence, appointed to submit this summary, realize how fragmentary it is and how inadequately it portrays the impression of the proceedings of that great representative and united body. We feel that we are but expressing the common conviction of those who attended its sessions, or who were present at any of its previous meetings, in saying that some such form of co-operation as is provided for in this Federal Council on the part of our American churches is absolutely essential to the successful prosecution of the work of the Church in advancing the Kingdom of God, and is the very least response which we can make to our Lord's intercessory prayer for the unity of His followers in order that the world might believe. The Federation of the Churches will continue its progress until it is succeeded by something that will better accomplish the end which it has in view, and that better something, when it comes, will, no doubt, come through the faithful use of our present plan of co-operation. It was clear that all felt at Chicago that we were dealing with a great historic movement, which is taking form and gathering power. The Council was clearly made up of men who believed in each other and who believed in the Federal Council, were glad at its progress, and believed in its immediate and remote future.

The value of this Federal Council is not to be measured by the work which it has accomplished and is accomplishing directly, large as it is, but rather by the atmosphere of Catholicity and Fraternity which it is increasingly creating, in which all its constituent bodies are enabled to carry on their work more effectively, and with greater and more direct bearing on the common interests of the Kingdom. Religious leaders in all the churches are coming to see that those who best serve the Kingdom of God serve best their own church. It is now manifest to all, as it may not have been in the begin-

ning, that this Federal Council does not interfere with the beliefs or conscientious convictions of any religious body or with its freedom of action, but that it is seeking through the voluntary action of the constituent bodies to manifest the unity to which we have already attained. The fact that federation may not in our judgment fully meet the ideal of unity which we believe the New Testament teaches, does not furnish any reason for withholding from it our approval and cooperation. God expects us to use what unity we have, and it is through the use of that, that He is to lead us into a closer and more perfect union. Your Committee believes that there are unmistakable signs that God is in this movement of His churches, and that He is guiding it toward some splendid consummation. It is not ours to see the end; it is ours simply to know that the Lord is leading, and if we follow on, He will lead us into that blessed unity for which He prayed, and to that "far off divine event toward which the whole creation moves." This was the feeling and the spirit, from beginning to end, of the three hundred and more delegates—of the twenty-eight communions, who came with faith and went away with larger faith.

Christian Unity in the Work of the Church

I

The National Responsibility of the Federal Council of the Churches of Christ in America

By Rev. Elias B. Sanford,
honorary secretary, and until december, 1912,
corresponding secretary of the
federal council

THE NATIONAL RESPONSIBILITY OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.

Four years ago at Philadelphia, the Federal Council of the Churches of Christ in America completed its organization. It was a coincidence, to which frequent allusion was made, that this historic event in the life of the American churches occurred in the city where a little over a hundred years before the Constitution of the United States was adopted.

Up to January 1, 1912, the executive responsibilities of the National Office rested upon the Corresponding Secretary, responsibilities with which he has been charged from the inception of the work in 1903, through the formative period, including the Inter-Church Conference in New York in 1905, and the final organization of the Council at Philadelphia in 1908, until the beginning of the year 1912 when the appointment of Rev. Dr. Charles S. Macfarland as Acting Executive Secretary brought needed relief through the sharing of these responsibilities. During the past year, under helpful and affectionate relations, Dr. Macfarland and the Corresponding Secretary have labored together with growing mutual esteem and, it is to be hoped, with increasing effectiveness.

During the Quadrennium, three important annual meetings of the Executive Committee have been held, the annual reports of which have been printed and furnish a continuous account of the growth, development and increasing activities of the Council. This great movement, which is bringing about the unification of the Christian forces of the nation, has rapidly accelerated the earnest desire, upon the part of the ministry and the churches, for a closer working co-operative relationship, which is already becoming a reality.

It is coming to be more and more understood that this

Federal Council shall give authoritative utterance upon matters which are of common interest to the united churches of the United States. While the time has not yet arrived when the Council may be said to represent officially all the evangelical churches of our country, it does represent a large proportion of this great constituency, and within constitutional limitations that forbid ecclesiastical authority, it is becoming and will become a great instrumentality for the use of the churches in giving voice to common convictions.

The recognition which the constituent bodies in its fellowship are giving to the Council in their National Assemblies and Conferences, indicates that they are looking upon it not as a mere interdenominational agency, but as a part of their organized life,—a means through which they may manifest their oneness with the followers of Jesus Christ of every name, and through which they may plan as to the best ways and methods of working together. Messages from the Council have been sent annually to these church bodies and the spirit in which their assemblies have responded for their constituencies, in assuming their apportionments in support of the work of the Council, is indicative of their purpose to make it a bond of practical working helpfulness in the interest of Christian Unity.

The work of the Council has made it evident that it has a special mission in meeting certain national responsibilities in behalf of all the churches. The Federal Council and its constituent bodies have always stood for the principle of the separation of Church and State. This, however, does not deny the moral relationship between the two nor the principle of sympathetic co-operation. The Church may be called upon to appeal for the assistance of the State in the proper performance of her mission. This has been admirably stated in the Report of the Commission on the Church and Social Service, presented to the Federal Council at Chicago in 1912, in the following words: "Nor is the Church called upon

to assume the political tasks or duties of the nation. The Church is to do her work in the social order by bringing to bear upon it the idealism of her Gospel and by infusing it with the impulse of her sympathy. The business of the State is to bring about such economic conditions and environment that the idealism of the Gospel may have as clear and fair a field as possible. It is this that justifies the church, not in entangling herself in economic machinery, but in turning to the State for a co-operation which will enable here to do her sacred task."

In caring for the spiritual welfare of the army and navy for example, as well as in other similar important matters, the place for action is at Washington. Following the Inter-Church Conference on Federation at New York in 1905, the Executive Committee empowered the Corresponding Secretary to aid in carrying out resolutions adopted by the Conference regarding "International Affairs," especially as related to conditions in the Congo Free State. The annual reports of 1906 and 1907 tell the story of pleas made at Washington in the name of American Protestant Christianity that were, without doubt, one of the main sources of cumulative influence that brought about action on the part of the Senate of the United States that was followed immediately by the decision of King Leopold, making the Parliament of Belgium responsible for the conduct of affairs in the Congo. This action changed conditions for the better and resulted in a perceptible lifting of the grievous burdens resting upon the helpless millions of Central Africa. The President, the Secretary of State, members of the Senate Committee on Foreign Relations and others were visited and a leaflet was placed in their hands that at once commanded attention. It contained the action taken by the Baptist, Methodist and Presbyterian National Assemblies and Conferences, North and South, and many other Churches in the fellowship of the Council. This was followed by the resolutions adopted by the Inter-Church

Conference of 1905 and a letter signed by missionaries of thirty denominations in Europe and America laboring in the Congo Free State.

As acquaintance with conditions at Washington increased, correspondence opened the way for the calling of a Conference, composed of those officially related to the Federal Council of the Churches, living in Washington and vicinity. This Conference met early in 1910. Among those who took part in its deliberations were the Rev. A. W. Wilson, D.D, Senior Bishop of the Methodist Episcopal Church, South; the Rev. Earl Cranston, D.D., Bishop of the Methodist Episcopal Church and resident at Washington; the Rev. Samuel H. Greene, D.D., for over thirty years pastor of the Calvary Baptist Church; the Rev. Wallace Radcliffe, D.D., long pastor of the historic New York Avenue Presbyterian Church and former Moderator of the General Assembly of the Presbyterian Church in the U. S. A.; the Rev. Samuel H. Woodrow, D.D., Pastor of the First Congregational Church and President of the Congregational Home Missionary Society. Representatives were present from the Methodist Protestant, Disciples, Lutheran and Reformed Churches. This group of notable and beloved leaders, without a dissenting voice, bore testimony from personal knowledge, to the need of united action in meeting the responsibility of Christianity at the Capital of the Nation. Action was taken at this meeting creating what is known as the Washington Committee. It was a letter sent by this Committee that became the source of important decisions that are referred to in the reports of the Executive Committee. This Committee has proved very helpful in the relationship of the Council with these matters. Members of the Committee have several times accompanied Dr. Macfarland and the Corresponding Secretary to the White House, with messages of similar import to those which have been mentioned.

The annual meeting of the Executive Committee, called to

review the work of 1910 and to plan for the new year ,was held in Washington early in January, 1911. The public meeting held in the First Congregational Church was one of special interest because of the prophetic addresses given by Dr. Roberts, Chairman of the Executive Committee; Earl Cranston, Resident Bishop of the Methodist Episcopal Church in Washington; and the Rev. Charles L. Thompson, D.D., of New York. As an organized working force, the unity of the churches found expression at the National Capital as never before. At the reception at the White House, Bishop E. R. Hendrix, President of the Council, gave the address to which President Taft happily responded.

In the early spring of 1911, when Earl Grey made his notable response to the Arbitration Treaty submitted by President Taft for the consideration of the English Government, the attention of the Executive Committee was called to their responsibility under the action taken by the Council at Philadelphia, pledging the earnest support of the churches in its fellowship to the cause of Peace and Arbitration. A cablegram received from the London Office of the National Council of the Free Churches of England was taken up by telephone and telegraph with the officers of the Executive Committee and a cable response was sent to London that secured arrangements on the same date for a large number of simultaneous meetings in England and the United States. The religious and secular press gave wide publicity to the statements sent out from the national office of the Federal Council. Through these agencies, reaching millions of readers, the Council testified that the Church of Christ, as represented in its great fellowship, was pledged to give aid and leadership in the movement for Peace and Arbitration.

In the latter part of May, 1911, the Corresponding Secretary had the pleasure of introducing to the President at the White House, the Rev. F. B. Meyer of London, Secretary of the National Council of the Free Churches of England. Dr.

Meyer came as the bearer of an address to the President from Churches and Peace Societies in England. The courtesies extended to Dr. Meyer and the Corresponding Secretary, as messengers representing a vast Christian constituency on both sides of the Atlantic, will always remain a pleasant memory.

In relation to these national responsibilities, the Federal Council has worked in co-operation with the Home Missions Council and on several occasions has lent its influence to the Home Missions Council. Historically, the relation of the Home Missions Council to the Federal Council of the Churches has been close and vital. The co-operative work of these organizations, reported by the Committee on Home Missions, is a memorable achievement of the past Quadrennium. The great task of providing for the spiritual need of the nation through the missionary activities of the Churches, promises in the future to be as never before, one of common concern and effective co-operation. This is true of the missionary work of the churches, both at home and abroad. In this correlation of Christian forces, the Federal Council is proving its providential mission in helping all the churches of our country to realize and labor together in facing their common responsibilities. This statement holds good regarding all of the work in which the Council has been an inspirational and guiding force.

The writer of this inadequate chapter regrets that the immediate circumstances make it impossible for him to fulfil his task, and wishes to express his deep appreciation of the action taken at Chicago and the messages received by him from the Council.

Any attempt, however, on the part of the Corresponding Secretary to pass in review the development and activities of the Quadrennium would be simply to report what has already been set forth in the reports of the various committees and commissions, and in the annual reports of the Executive Committee; but it has seemed wise to call especial attention to

these national responsibilities of the Council which will, unquestionably, increase from year to year as the churches come into more and more effective co-operation.

As the editor of one of the most influential and widely circulated journals of our country once said: "The Federal Council of the Churches of Christ in America has supplanted no denomination, it has drawn up no new creed, it has set forth no common ritual, it has substituted for the present church organizations, no new organization, nor has it caused one organization to absorb another. It has simply done for the Protestant churches of America what the Confederation did for the American colonies—it has bound them together, it has enabled them to work in union. The action thus far taken indicates only a primitive form of federal union. Nothing more could be expected within so short a time; but primitive though it is, it is real. The American States, when they were first federated, were as truly a nation as they are to-day. The Federal Council demonstrates the fact not only that union is practicable, but also that it has been achieved."

Have we not cause for reverent gratitude that the gracious operation of the spirit of God has knit together Christian bodies, representing by far the larger part of the Church membership of these United States, in such bonds of fellowship that they have declared to the world their essential unity in Jesus Christ as their Divine Lord and Saviour, and pledged their support in the prosecution of work that can be better done in union than separation.

A working program, providing practical methods of co-operation and substituting comity for rivalry has received such wide official sanction that the danger of unhappy divisions and waste of spiritual energy has been decreased and such an object lesson of Christian Unity given to the world, that all the churches of our country, holding to historical and evangelical Christianity, it is to be hoped, will desire to join in this correlation of Church and missionary forces.

II

Co-operation in the Development of the Home Field

REPORT OF THE COMMITTEE ON HOME MISSIONS

By Rev. Lemuel C. Barnes, Chairman

Concisely stated, the object of such a committee as this is to promote co-operation in Home Missions. There are about as many distinct home mission societies and boards as there are separate religious denominations. The greatest undertaking of human history, the Christian conquest and settlement of a virile new continent, is being attempted without any concert of action. The divisions of the army of occupation are more or less sympathetic—often less—but they have no common plan of campaign. Sometimes they even appear to be in conflict with each other. Worst of all, the irrational situation is inveterate. It is too deep and solemnly entrenched to be overcome by declamation or by any hasty devices.

Work Initiated.

At its first meeting your Committee found itself possessed with the conviction that the primary activity needed is a comprehensive, co-operative facing of the facts. For a great while there have been current strong statements as to "over-churching" and "overlapping." Striking instances are known even to casual observers. These have been exploited in the press and on religious platforms, but no one has been able to say with definiteness what the facts are in the case, from a sufficiently wide area to serve as any safe basis of induction. Accordingly the Committee has addressed itself first to the work of ascertaining the facts on a sufficiently wide area to serve as some basis for intelligent action.

First:—

Work in Colorado. At the request of the Committee, the Council placed a special investigator in Colorado for a number of months. That State was chosen, not because it was

supposed to be better or worse than others, but because it was central and significant. The investigator used every means available in reports made by denominations and by such interdenominational agencies as the State Sunday School association and by the United States, to get the facts for the whole State. He had the cheerful help of a large number of workers in the State. Some of the findings were published by your Committee. From the necessities of the case they were imperfect. Even beyond their inherent imperfections they formed unpleasant reading for some who have been striving, without much reference to what others were doing, to build up the Kingdom of God in Colorado. Hence it was to be expected that they would be sharply criticised. A conference of the leading workers of the various denominations, however, held more than a year afterward, in which the matter was freely discussed, showed that with minor exceptions the main facts as published were well within, rather than beyond the truth. Since this information was necessarily obtained through voluntary co-operation, it is surprising that definite returns covered at least 75 per cent. of all the church work then being done in Colorado.

The Committee was compelled to report "overlooking" as the major problem. The results of the investigations were a surprise even to those most intimately familiar with western conditions. One hundred and thirty-three places were found, ranging in population from one hundred and fifty to one thousand souls, without Protestant churches of any kind; one hundred of these being also without a Roman Catholic church. Some of them were rural communities, some were mining communities scattered up and down a narrow valley, being difficult to care for because thus scattered. In addition to these, there were four hundred and twenty-eight communities of sufficient importance to have post offices, but without any churches. Whole counties were found with no adequate religious work. It was found that at one end of the scale

eleven per cent. of Home Mission aid goes to fields where there is but one church; 77 per cent. goes to the strategic centers, the nine largest towns and cities of the State (35.6 per cent. to the two largest cities.) Nearly 90 per cent. therefore (88.8 per cent.) of the Home Mission aid goes either where there is no duplication whatever or to the swiftly growing cities, where the future of the people is pivoted, leaving but 11.2 per cent. at the other end of the scale.

As to the minor problems, "over-lapping," such very exceptional cases as that of a town of four hundred people and four churches receiving Home Mission aid to the amount of $660.00 and another of three hundred people with six churches receiving $530.00 of such aid, called for prompt and careful scrutiny. Other places without such patent excess of churches showed conditions which create a similar presumption. The importance of this aspect of the subject has to do, not so much with the waste of the home mission money, of which waste the amount at worst is small, but with the loss of effectiveness which accompanies undue multiplication of churches.

The first attempt in behalf of all the churches to get at the facts, proved by its defects as well as by its merits, that the experiment was in the right direction. The time has come in the history of American Christianity when, in some united way, we must face the facts as to both "over-looking" and "over-lapping." Accordingly the second great undertaking of your Committee has been to set on foot investigation over a wider area and with more thorough methods.

Second:—

Work of Fifteen Western States. We take it that the chief function of the Federal Council is not creative activity but co-ordinative. The Federal Council should not undertake to do any work which the churches have provided for in other ways. The great Home Mission Societies and Boards are the natural agencies, not only for conducting home mission work but also

for the study of the work. Happily these Boards are now co-operating in the Home Missions Council which includes nearly all of those which are doing extensive work. In accordance with the principle just named, at the outset of our work a Joint Committee was formed, composed of your Committee on Home Missions and a special Committee of the Home Missions Council. At the suggestion of the joint committee the Home Missions Council inaugurated what it called a Neglected-fields Survey. In the winter of 1911 a company of general officers from the Home Mission Societies and Boards held a series of consultations in fifteen western states to which the state missionary executives of all evangelical denominations were invited. In these consultations the whole home mission situation in the state was freely canvassed. In every case and without dissenting vote, the religious leaders of the state assembled, voted to make a survey of religious conditions, school district by school district, and appointed a Committee to carry this out. Some of the States have made excellent progress in accomplishing their purpose, and the Home Missions Council has already begun to publish bulletins setting forth the findings. The initiatory consultations were invaluable in bringing together the missionary leaders for a united look at the situation, quite as much as in the further investigation instituted by them. At the outset they gave facts like the following which show that "Neglected-fields Survey" is the appropriate name for the whole united undertaking. In one state 60,000 to 75,000 of the population were reported as residing five miles or more from a church. A section in the northern part of that State, 40x400 miles, has been homesteaded during the last two years and has few religious opportunities. Preaching there is mainly by homesteading ministers. It is estimated that 20,000,000 acres of that State, thus thrown open, will be occupied in the next five years. One rich valley of the State, 54 miles from a railroad, with a population of 5,000, capable of supporting 50,000 people, was reported as having but one

church. In another State 14 counties were said to have but three permanent places in each for worship. One county in still another state has a rural population of 9,000 with no religious ministry except that supplied by the Mormon system. Another county of the same state has a purely rural population of 18,000, yet only two or three of its 65 school districts have regular services. Both of these two counties, though not in Utah, are largely Mormon. Literally, thousands of foreigners in all of the States surveyed never hear the Word of God. The problem of the foreigner is not to be thought of as belonging to the Atlantic Coast alone. The proportion of foreign born is as great in some Western States as it is in New York and larger in some Western communities than it is in New York City or Boston. Thousands of American Indians were found who are sun-worshipers and pagans, and have never heard of Christ. The "Inland Empire," a truly imperial territory, one of the richest and rapidly becoming one of the most highly developed agricultural sections of the Northwest, is said to have no strictly rural ministry except here and there one carrying to the front the historic name Lutheran and two German Baptists.

Among Orientals on the Pacific Coast the deputation was informed that many Chinese who have been brought to Christ have voluntarily carried the Gospel back to their native province of Canton. Reliable reports indicate that such have not only exerted a definite influence in the establishment of the Christian Church in that province, but have furnished large inspiration in the direction of political development. We were told that twenty-seven counties in California, each with more than one hundred Chinese, averaging over two hundred each, were without any Christian work among them. Even in San Francisco there is only one Missionary among them to every 950 Chinese. Yet in that city a larger percentage of Chinese than of Caucasians are communicants in evangelical churches. Generally we do not give them half a chance on the Christian road; when we do, they outrun us.

One of the most startling facts confirmed by investigation is that Buddhism in Seattle, San Francisco, Los Angeles is aggressively propagating itself from these cities as centers. Buddhist Temples have been erected, in which cultured priests administer the rites and ceremonies of their religion, and through a series of lectures in various parts of those cities are reaching large numbers of Americans, especially women. Christianity is thus being put on the defensive and is grappling in the struggle with the religions and cults of the Orient. Recently thousands of Hindus have come. Next to nothing is being done for them.

In one session of each Consultation Day, testimony was given by from four to nineteen persons who were acquainted with people residing in neglected territory who had grown to maturity without having heard a sermon, or having had a reasonable opportunity to know the Gospel.

Third:—

Work of Ten Great Boards. After the preliminary study of Colorado your Committee recommended to the Societies and Boards of the Home Missions Council that they adopt measures suggesting explicitly and strongly to the workers at the front that they should co-operate in the prosecution of home mission work. The measures proposed were two, one to obviate the major difficulty, "over-looking," the other the minor difficulty, "over-lapping."

1. "To confer with like officers of other Home Mission Societies or Boards and arrange to allot the entirely unoccupied fields among the various bodies, so that each shall feel especial responsibility for given fields."

2. "To decline to endorse application for Home Mission aid in places where the Gospel of Christ is earnestly and adequately promulgated by others and where assured prospects of growth do not seem to demand the establishment of other churches."

These recommendations were endorsed in spirit and prin-

ciple by the following organizations: The American Baptist Home Mission Society; The Congegational Home Missionary Society, The Board of Home Missions of the Presbyterian Church in North America; The Board of Home Missions of the Presbyterian Church in the United States; The Board of Home Missions of the Reformed Church in the United States; The United Brethren in Christ; American Christian Missionary Society (Disciples). The Executive Committee of the Board of Home Missions and Church Extension of the Methodist Church placed on record the following action:—"That while as members of the Board we are favorable to the principles stated in the Joint Recommendations, we feel that final action must be referred to the governing body of the Church, namely the General Conference." It was not possible for any of these bodies to adopt these resolutions in an absolute form, since all of them carry on their work through and with Conventions, Conferences, Associations, and Presbyteries in such way that the co-operation of local and National bodies must be solicited and secured in order to obtain the full working of the plan. But without dissent the members of all these boards expressed their sympathy with the end in view. Under the commission of the boards named were, 5,115 out of the 6,066 home missionaries west of the Mississippi River. Everything pivots on the administrators of home missions at the front. They have now learned the judgment of the Boards in the most unmistakable way, by the explicit resolutions and by the united personal visitation and explanation from headquarters. Our officers along the firing line have been assured that generous supplies of money, men and emotion for home missions are longer possible only on condition that we find rational, business-like, co-operative ways of administering the resources.

The chief undertakings of your Committee are these now described. Another item should have mention.

Fourth:—

Work of the Laymen's Missionary Movement. As naturally incidental to its function in endeavoring to represent the co-ordinated interests of home missions, the committee entered into a correspondence with the Laymen's Missionary Movement as to the advisability of making that movement world-wide instead of confining it to the other side of the world. A courteous response was made by the Executive Committee of the Laymen's Missionary Movement, but they did not see their way clear at that time to enlarge their sphere of interests, but expressed the thought that they might later on be able to do so. It is with great pleasure, therefore, that your Committee notes that the plans of the Laymen's Missionary Movement at the present time include the setting forth of home mission work to some extent as well as foreign mission work. It is hoped that they may ultimately see their way clear to do all that we have asked them to do, so as to make the movement absolutely in behalf of the whole world. Most of the individual denominations that have organized Laymen's Movements within their own bodies have made them comprehensive, including both halves of the world.

Principles.

It may justly be expected that a Committee of the Federal Council on so vital and difficult a matter as that of co-operation in Home Missions will not only report work done and recommendations for the future work, but also name principles which it believes to be fundamental.

Two major principles underlie all reasonable effort in the direction of Home Mission Co-operation. Some people ignore one of these, others ignore the other. A large number of people ignore them both and pursue the customary ways into which they have come as a part of denominational traditionalism.

The two commonly slighted principles are the principle of difference and the principle of coherence. Mr. Spencer's

famous and ponderous definition of evolution indicates them both as ultimate attainments of human development. It is a passing "from an indefinite, incoherent, homogeneity to a definite, coherent heterogeneity."

1. *The Principle of Difference.* To begin with heterogeneity, many ardent people in organizations like ours ignore its profound significance. Private judgment and untrammeled personal convictions are among the highest attainments of humanity. When called upon to compose concise statements as mottoes to be inscribed on the archways of the Columbian Exposition, President Eliot, of Harvard, put on the great central arch of the Exposition the following,—"Toleration in Religion the best fruit of the last four centuries." This conviction of the great American student of human advancement he has elsewhere stated more at length. "On the whole the most precious and stable result of the civilized world's experience during the past three hundred years is the doctrine of universal toleration, or liberty for all religious opinions under the protection of the State."

A thinker on these questions, walking through a country village and being distressed at the number of Church buildings, suddenly stopped, almost over-awed by the reflection that after all, these many meeting-houses stand for the freedom of religious thought and expression which is the characteristic outcome of the great Reformation, "the most precious and stable result of the civilized world's experience during the past three hundred years." Any plans which seek to reverse this highest attainment of evolution or to ignore or minimize it are fatally at fault and are doomed to failure. All progress is in the opposite direction. The simplest form of life is the amœbal drop of jelly which has no differentiated organs. At one instant it is all mouth, at another it is all feet. It is perfectly homogeneous. Every step up the ladder of life is away from this. The ultimate ideal is not in all human beings saying things and seeing things exactly alike but in each one being a distinct and unique reproduction of the life of God.

2. *The Principle of Coherence.* The other major principle is coherence. In a robin, a Gladstone, the infinite complexity of parts and functions is co-ordinated in a most definite coherence. Manifold organs with myriads of district cells co-operate, "for from Him the whole Body, closely joined and knit together by the contact of every part with the source of its life, derives its power to grow, in proportion to the vigor of each individual part; and so is being built up in a spirit of love." The ultimate attainment religiously is remote on the one hand from uniformity and on the other from conflict. The manifold convictions and ways of looking at things and doing things must have free play, even freer and freer. But groups who are enough alike to naturally gather together must form distinct parts of the total organism of the Kingdom of God. "He setteth the solitary in families." At the same time, all these groups must find ways of close and vital co-ordination, giving us one kingdom instead of a multitude of discordant principalities. The key to the kingdom is as far from solitariness on the one hand as it is from consolidation on the other. It is simply co-operation.

In Christianizing America, men cannot speculate themselves into unity nor ritualize themselves into unity, nor ecclesiasticize themselves into unity. But they can do what is infinitely more important, they can work together in establishing the rule of Christ in all hearts and all society. Uniformity is a will o' the wisp. Efficiency is the clear call of God. Action together is possible at this moment. For that not a single conviction needs to be sunk or even shaded. Nothing is necessary except fraternal planning in the spirit of that magnificent individualist, who was a prime mover in effecting the greatest social synthesis in history and who said—"Take care that none of you ever pays back wrong for wrong, but always follow the kindest course with one another and with everyone." "Having nothing to do with foolish discussions, or with genealogies, or with controversy, or disputes about the Law. They

are useless and futile." "Avoid profane prattle and contradictions of what some call theology, for there are those who, while asserting their proficiency in it, have yet, as regards the Faith, gone altogether astray." "Shun foolish and ignorant discussions, for you know that they only breed quarrels; and a servant of the Lord should never quarrel." "Remind people of all this; urge them solemnly, as in the sight of God, to avoid controversy, a useless thing and the ruin of those who listen to it."

RECOMMENDATIONS

1. That we recognize the Home Missions Council as the proper organization of the churches, at the present time, for co-ordinating home mission activities.

2. That the Federal Council rejoices in the work of the Home Missions Council, approves heartily of its Neglected-fields Survey and urges that in all other states a co-operative study of the situation be made.

3. That we solicit wide publicity and reiteration of the two cardinal principles adopted by the great Home Mission Boards, recounted herein, until they shall be instilled into the minds and the convictions of the local administrators of Home Missions everywhere.

4. That we urge the early application of these principles of co-operation in such specialized fields of work as that

(a) In new settlements where competitive methods instead of becoming entrenched may well be avoided at the outset:

(b) Among European Immigrants who have everything to learn in the new country and ought to be met with the gospel in a simple, unconfusing form:

(c) Among Orientals in this country, so many of whom are to return to leaven non-Christian Asia with conceptions of Christianity given them while they are here:

(d) Among all the remaining pagan aborigines of America:

(e) Among Spanish-speaking Americans who are so largely

without the gospel and at the same time are so trained as to be utterly baffled by many conflicting forms of Christianity:

(f) Among Mormons:

(g) In mining and lumbering camps, where the population is especially shifting:

(h) In the congested sections of great cities, where there is no coping with the vast needs except by co-operating:

(i) In the thinly populated sections which are not strategic numerically and yet, judging by the past, are the springs of the best life of the nation:

(j) In the smaller towns and villages which have no assurance of large growth and where the most obvious cases of overlapping are frequently found.

5. We heartily commend the plan of "reciprocal exchanges," adopted by the Interdenominational Commission in the State of Maine, whereby two denominations ineffectually represented in two places, by each withdrawing from one and concentrating in the other, both gain in efficiency and in aggregate strength.

6. We recommend co-operation in each State, of the Home Mission forces, in such of the following ways as may commend themselves to them—

(a) The formation of a State Federal Council, this being already effective in some states; or

(b) A State Home Missions Council—This would have less wide and varied functions than the State Federal Council and might, in some regions, meet the Home Missions needs more specifically; or

(c) The holding of regular consultations, say twice a year, by the Home Mission Executives in the State, with the least possible formal organization. This would be for the purpose of facing the facts together and by prayer and conference seeking to meet the unmet needs with the least possible waste of energy and with the greatest efficiency.

III

Co-operation Among Christian Forces on the Foreign Field

REPORT OF THE COMMITTEE ON FOREIGN MISSIONS

By Rev. James L. Barton, Chairman

CO-OPERATION AMONG CHRISTIAN FORCES ON THE FOREIGN FIELD

It is taken for granted that the task laid upon your Committee on Foreign Missions is primarily to look over the foreign mission fields and note the tendency of the missionaries and missions to closer co-operation and even federation in the prosecution of their work, and to record the results of the same.

It is impossible within the limits of this report on *Co-operation and Unity in the Mission Fields* even to catalogue the instances where missionaries of various communions and denominations, during the four years since the last report of your Missionary Committee was rendered in the Federal Council, have united. There remains, therefore, only to report the various lines and methods of co-operation which have either been inaugurated during the quadrennium under review, or that have developed from movements begun in the preceding period.

It should be stated at the outset that the spirit of co-operation seems to pervade most of the great Missionary Societies and the missionary bodies in the East, and is also having a large influence both in Europe and America in administrative circles of the Missionary Societies at home. It is inevitable that this must be the result among those who stand face to face with the immensely increased demands made throughout Asia and Africa upon missionaries and upon missionary organizations, and the inadequate supplies of men and money to meet those demands which the societies at home are able to provide. These conditions are necessarily forcing the missionaries to methods of co-operation and even affiliation in the interests of greater efficiency and economy.

The very urgency of the situation compels to co-operation and affiliation. The task has already proven itself to be too

large for any one communion to accomplish alone: in fact, it is clearly demonstrated that it is too large for all the communions combined to accomplish with that degree of efficiency and speed which the circumstances demand.

We will, therefore, enumerate a few of the outstanding points which characterize the four years just past, and all of which are full of promise for the years yet to come.

Edinburgh Missionary Conference.

While the Edinburgh Missionary Conference is not a new thing in the line of missionary co-operation and federation, it marks a new and important advance, making this Conference worthy of first place in the events which should be recorded in this report.

The Edinburgh Conference is the culmination of a series of Missionary Conferences, interdenominational and international, dating back over more than half a century. In 1854, in May, there was held in New York an interdenominational Missionary Conference attended by 150 members, including 11 missionaries and 18 officers of various Missionary Societies and Boards. This perhaps is the first real interdenominational Missionary Conference to be recorded outside of the mission fields.

The Second Conference was held in London, October 12-13 of that same year. Members of all the principal Missionary Societies of Great Britain were present, but, like the Conference in New York, discussion was limited, and the most important result was the promotion of brotherly feeling and a helpful interchange of opinion on a limited number of topics.

In 1860, a Conference was called in Liverpool, March 19-23, attended by 126 members, of whom 20 were missionaries, one an Indian, and with several officers of Missionary Societies.

In 1878 a similar but larger gathering was held in the Conference Hall at Mildmay Park, London, October 21-26. There

were present 158 delegates representing 34 Missionary Societies, 11 of whom were non-British. This Conference put great emphasis upon the survey and occupation of the field and the effectiveness of the work done.

Ten years later, in 1888, in commemoration of the centenary of modern Protestant missions, the second Missionary Conference was assembled in London. There were present representatives from 53 British Societies and 67 American Societies, 18 Continental and 2 Colonial Societies. The great proportion of the representatives were from Great Britain, which had 1,341 delegates. There were 132 representatives, however, from American Societies, 18 from the Continental, and 3 from the Colonies. This Conference extended from June 9th to 19th. The main object of the Conference seemed to be to diffuse information regarding the missionary enterprise throughout the world, to promote co-operation and fellowship among those engaged in it, and to impress upon the Christian Church a sense of the importance of the work, and its fruitfulness.

The sixth great World Conference was convened in New York, April 21 to May 1, 1900. This was named the "Ecumenical Missionary Conference" and was the most widely representative of any hitherto held. There were some 1,500 delegates representing American and Canadian Societies and about 200 from Great Britain, the Continental and other foreign Societies, and 600 foreign missionaries present, making a total of about 2,300 delegates and representatives. There were 115 Societies represented and 48 different countries.

All but the first two of the Conferences, here named, published full reports of their proceedings, containing the papers read, some of the discussions, the lists of delegates, etc.

The last Conference, the one in Edinburgh, assembled in 1910, was the direct outgrowth of these that are here named, and represents a decided step forward in the conference idea,

based upon proportionate representation, free discussion, and plans for the conservation of what had been gained by the Conference through the years intervening between that Conference and another that may be assembled in the future.

Two years were taken in the preparation for the Conference in Edinburgh, all under the direction of an international committee. This was the first of the Missionary Conferences where the membership was confined to officially appointed delegates from recognized societies, and upon membership determined on a principle of proportion. This made the Conference a representative body as no preceding Conference had been. Only such societies as had agents in the foreign field sent out from the home country, and that were expending on their foreign work not less than $10,000 annually, were represented in the Conference. Additional delegates were allowed on the basis of the expenditure of money for the support of work abroad. It is a most significant fact that the full quota of delegates to which the Societies were entitled under this rule were sent, and there was hardly a Society that did not urge the privilege of sending more than its entitled quota. In addition to these there were about 100 delegates at large appointed by the National Executives.

The work of the Conference gathered around the reports of eight Commissions of 20 persons each, appointed two years in advance, and made up of leading representatives in the missionary and religious world, each Commission being international as well as interdenominational. Each report constituted a volume in itself and was presented to the delegates in print, previous to the assembling of the Conference, constituting the basis for discussion during the day to which the report was assigned. The discussions were taken down stenographically and are preserved in the appendix of the volume containing the report of the Commission, the report itself being

revised and modified on the basis of the discussion of the Conference.

The Commissions covered the following topics:

1. Carrying the Gospel to all the Non-Christian World.
2. The Church in the Mission Field.
3. Education in Relation to the Christianization of National Life.
4. The Missionary Message in Relation to Non-Christian Religions.
5. The Preparation of Missionaries.
6. The Home Base of Missions.
7. Missions and Governments.
8. Co-operation and the Promotion of Unity.

It will readily be seen from the topics of the various Commissions that the attention of this Conference was turned to questions of policy and internal development of missionary work.

The Reports of the Commissions made up of eight volumes, embodying the discussion on each Report, and a ninth volume on the history, records and addresses of the Conference, which were delivered in the evenings, constitute the Report of the Conference.

The Continuation Committee.

A most significant feature of this Conference was the appointment of what is called the "Continuation Committee," interdenominational and international in character, "to carry out, on the lines of the Conference itself, the following ideas:

(1) To maintain in prominence the idea of the World Missionary Conference as a means of co-ordinating missionary work, of laying sound lines for future development, and of generating and claiming by corporate action fresh stores of spiritual force for the evangelization of the world.

(2) To finish any further investigations, or any formulation of the results of investigations, which may remain after the World Missionary Conference is over, and may be referred to it.

(3) To consider when a further World Missionary Conference is desirable, and to make the initial preparations.

(4) To devise plans for maintaining the intercourse which the World Missionary Conference has stimulated between different bodies of workers.

(5) To place its services at the disposal of the Home Boards in any steps which they may be led to take towards closer mutual counsel and practical co-operation.

(6) To confer with the Societies and Boards as to the best method of working towards the formation of such a permanent International Missionary Committee as is suggested by the Commissions of the Conference and by various missionary bodies apart from the Conference.

(7) And to take such steps as may seem desirable to carry out, by the formation of Special Committees or otherwise, practical suggestions made in the Reports of the Commissions."

These points were unanimously adopted by the Conference, after full discussion, and a Continuation Committee of 35 members was appointed, comprising 10 from the United States and Canada; 10 from Great Britain; 10 from the Continent of Europe; and five others, one each from Australasia, India, China, Japan and South Africa.

At the close of the Edinburgh Conference, the Continuation Committee, thus constituted, held a two days' session, appointed John R. Mott as Chairman, and organized itself into various sub-committees under a constitution and by-laws. This Committee held its first annual meeting in Bishop Auckland, England, May 16-19, 1911, where reports of its various sub-committees were received, plans devised for future ac-

tion, and the decision reached to launch the *International Review of Missions,* a scientific, international and interdenominational quarterly review, to be edited by the Secretary of the Continuation Committee, Mr. J. H. Oldham.

The second annual meeting of the Continuation Committee was held at Lake Mohonk, September 26-October 2, 1912, when it was decided to enlarge the Committee by the addition of seven new members. This Committee, while its membership is not appointed by missionary organizations to represent them, nevertheless is unquestionably the most representative and permanent of any international and interdenominational Committee on Missions ever formed, and perhaps the most representative of any religious, international and interdenominational committee existing to-day. The work of the Committee has been carried on with absolute harmony and large plans are now in progress of development, looking towards a closer co-operation in all the mission fields. It is evident that there is a large place in the line of investigation and development of missionary work, and even of administration, for this Committee to serve the various Missionary Societies of the World.

The next meeting of the Committee will be held at the Hague, Holland, in November, 1913. The Chairman of the Committee, Mr. Mott, is at present on an extended tour through India, China, Korea and Japan, in the interests of the Committee, studying the mission situation in those great fields, holding some twenty interdenominational conferences, and massing information, for the use of the Committee, which has never been gathered in all past history of missions, and which will be of incalculable value to all Protestant Missionary Societies.

A large sub-committee is engaged in a careful survey of the whole non-Christian world, with special reference to its lack of occupation at the present time by Christianizing

forces, or its occupation or over-occupation. The Continuation Committee is accomplishing what could never be accomplished by the representatives of any single Society or of any single country, since its commissions work in the name of an international and interdenominational organization and are assured from the beginning of the hearty, unquestioned co-operation of every Protestant missionary organization in the world, both in the homeland and in the foreign field.

It should be understood that the Continuation Committee in no way arrogates to itself any administrative powers. It is formed to be the servant and helper of the existing Missionary Societies, and, in order to accomplish this, it will publish from time to time, in the *International Review of Missions,* or in separate publications, the results of these investigations.

Board of Missionary Studies.

Another one of the direct outgrowths of the Edinburgh Missionary Conference, and especially of the Report of the Commission on the Preparation of Missionaries, was the organization of two National Boards of Missionary Studies, one for Great Britain and one for North America. These two Boards are similar in their aim and purpose. Their object is perhaps made clear by a statement made by the Committee appointed by the Foreign Missions Conference of North America on the Formation of a Board of Missionary Studies for North America, which was taken as the basis for the organization of the Board.

In its statement, the Committee, after discussing the need for more specialized preparation of missionaries for their work, reported it to be their conclusion that these needs cannot be adequately met by existing institutions or by the Missionary Societies separately. It was also made apparent by the investigations of the Committee that there were no

schools for the preparation of missionaries, and no courses of study in existing institutions, which, in their judgment, adequately provided for the training of those who are to go out as representatives of the Church of America into the mission fields of the East. The recommendation, therefore, of the Committee was that a Board of Missionary Studies be organized to assist the Missionary Boards in securing a more adequate preparation for their candidates.

The Foreign Missions Conference of North America, on January 12, 1911, unanimously adopted the recommendation and appointed a Committee of Nineteen with power to take all necessary steps for the creation of such a Board of Studies. This Committee acted, and at the meeting of the same Conference, on January 10, 1912, the Board was organized, made up of 35 executives of missionary organizations and leading educators in Canada and the United States. The Committee has already, through special subcommittees, made careful investigations among the Missionary Societies of North America, with reference to their own requirements in the candidates whom they appoint, and the adequacy or inadequacy of the schools frequented by these candidates to equip them for the service demanded of them. The Chairman of this Committee, President W. Douglas Mackenzie, of Hartford Seminary, who was also the Chairman of the Edinburgh Conference Commission on Missionary Preparation, has taken up the matter with a characteristic thoroughness which gives much promise for the future work of the entire Committee.

The similar Committee in Great Britain has engaged a permanent secretary who gives his whole time to the promotion of the work of the Committee, which is pursuing similar lines to those pursued by the American Committee. The American Committee is looking for a secretary whom it can secure for permanent service.

Through the work of these two Committees, there is every reason to expect that every Missionary Society, on both sides of the Atlantic, will directly profit.

Conference of Mission Boards, in North America, Great Britain, and on the Continent of Europe

In the report four years ago, a statement was made of the Foreign Missions Conference of North America, which, in January, 1913, will hold its twentieth annual session. This Conference has fully organized since the last report, with a constitution and by-laws, and has made itself a representative body, composed of regularly appointed delegates from the Missionary Societies of North America. The Foreign Mission Boards and Societies having separate church constituencies in the United States and Canada, and with an annual income of not less than $20,000, are entitled to be represented in the Conference by not more than four executive officers, while smaller societies are entitled to representation by one executive officer and representation increases in a like degree, as the income of the Societies increases. A Society having more than $1,000,000 annual income is entitled to only four more elected delegates. In addition to these, the American Bible Society, the International Committee of the Young Men's Christian Associations are admitted on the same basis, while the Young People's Missionary Movement and the American Tract Society are entitled to one delegate each.

The business of the Conference is carried on largely by permanent Committees. The executive committee of the Conference is called the "Committee of Reference and Counsel," whose duty it is to investigate and make suggestions as to unoccupied fields, carry on negotiations with governments, consider questions arising on the mission field betweeen missions of different Boards as they may be referred to it, take

up such other questions as may be referred to it from time to time, originate action in cases requiring immediate attention and not involving questions of policy regarding which there might be essential differences of opinion, and to act for the Conference *ad interim* in all matters calling for executive action, in so far as definite authority and power may not have been committed to other officers or committees. This Committee consists of 12 men, elected by the Conference. The influence and value of this Conference is widely recognized by the Missionary Societies of the country.

We are now able to report that a similar Conference of Societies in Great Britain and Ireland has been organized. It held its first meeting on June 14, 1912, in London, at which 37 different missionary organizations were represented by 71 delegates. This Conference has organized itself along similar lines to those which have been followed by the Conference in America for many years. Permanent Committees are appointed and there is every expectation that this Conference will do for the missionary work of Great Britain and Ireland what the American Conference has accomplished for the American Societies.

The German Ausschluss, a similar Conference, which has been in operation for many years, has recently enlarged its scope so as to represent not simply Germany but the Missionary Societies of the Continent, including those of Scandinavia, Denmark, Belgium, Holland and France. This organization's special strength lies in its strong committee to deal with government questions, since so many of the Missionary Societies of the countries represented in the Ausschluss are carrying on work in colonies of the mother country, and this leads in some respects to more complications between the administration of the Missionary Society and the Colonial Government than are liable to occur between Missionary Societies and wholly foreign governments.

Thus the Protestant missionary work of Europe and America is now organized into three representative bodies which consider questions of administration, policy, and occupation or lack of occupation, and, in fact, all questions relating to missionary work in foreign countries, bringing the representatives of these Societies together on a common basis and in the interests of a common cause, and thus increasing the efficiency and force and unity of the work carried on.

Union Church Enterprises

There is a manifest tendency in the mission field for native churches growing out of the work of various denominational Missionary Societies to come together to form a united church organization. The pressure upon the native church from without is so great and the work to be done in the line of evangelizing the countries where they are established is so enormous that it compels to a union on the part of the churches organized, in order to conserve every ounce of available strength and to bring to bear upon the task before them all the force that their union can produce.

India.

Perhaps one of the best illustrations of this is the South India United Church, which has for its object,

> "To bind the Churches together into one body with a view to developing a self-supporting, self-governing, and self-propagating Indian Church, which shall present a united living testimony to Christ, and worthily represent to the world the Christian ideal."

In December, 1911, the third General Assembly of this United Church was held in Bangalore, Southern India, attended by 31 ministers and 29 laymen as delegates, besides 13 honorary members. These represented 9 different Church Councils. The 130 organized Churches represented

in this assembly were formed through missionary effort from both Great Britain and America, and have 26,000 communicants and a Christian community of nearly 150,000.

A movement is now on foot for a union of the Christian Churches of Central India. The Jubbulpore Conference on Federation, representing seven of the leading Missionary societies working in Central and Western India, has gone on record in favor of a Federation of

> "all Churches and Societies that believe in God through Jesus Christ, His only Son, our Lord and Saviour, and that accept the Word of God as contained in the Scriptures of the Old and New Testament as the supreme rule of faith and practice, and whose teaching in regard to God, sin and salvation is in general agreement with the great body of Christian truth and fundamental doctrine of the Christian faith."

It was agreed that the Federation shall not interfere with the existing creed of any Church or Society, or with its internal order or external relations, and that the object of the Federation shall be to attain a more perfect manifestation of the unity of His disciples for which the Redeemer prayed, by making the welfare of all the churches in the Federation an object of vital interest and concern to all.

This plan is to be carried out by the formation of a Provincial Federal Council in each province or great language area, and by the formation of a National Federal Council consisting of representatives chosen by the Provincial Councils. The work of these Councils is to be to suggest and encourage efforts to combine the moral and spiritual forces of Christianity, to seek for and to make opportunities for Christian fellowship in meetings for devotion and conference between different bodies of Christians in India, to guide and stimulate the Churches, to suggest and encourage plans for combined effort to evangelize the masses, to seek to pro-

mote co-operation in literary and educational work, to develop by co-operative and representative action a consciousness of membership in the same outward visible Church.

China.

Important movements are on in China towards the same end. Propositions have been made in regard to church union in West China with a view to the creation of one Protestant Christian Church for all that part of the new Chinese republic. A strong committee is now investigating the subject, and has proposed a declaration of faith as a common basis for church membership, and a scheme of organization for the Christian Church of West China.

A similar movement has begun in the city of Peking, originating among the Chinese themselves. Three of the missions in Peking have already expressed their approval of the plan, which contemplates the formation of a Chinese Christian Church, officered, controlled and financed by the Chinese themselves, and made up at the beginning of members of the existing mission churches in the city, but contemplating the final absorption of all the existing Christian churches. The plan will necessarily not be confined in its final working out to the city of Peking.

A union has been consummated in the Amoy province, in South China, which covers the whole range of work, educational, medical and theological training, and which is accompanied by a program for a division of territory. In this union three leading Missionary societies are represented, one from Great Britain and two from the United States.

Another general movement on a large scale, looking towards union, is that of federation. This plan provides for the coming together in definite organization of all churches and societies which are working in a single area. The area usually adopted is that of a province. In most of the centres

where the federation scheme has been adopted, meetings of the representatives of the various missions are held, measures are adopted for the common good of all, and plans made covering such questions as the division of the field, effective occupation of territory, co-ordination of work, common rules for the admission of converts, the promotion of union effort along special lines. These questions are dealt with by the Federation Council at its annual meeetings, or through its committees. Federation Councils have already been formed and are now at work in at least 12 of the 18 provinces of China. The Chinese Christians are fully represented on these Councils.

Korea.

The plan of church federation in Korea is too well known to need any extended report here. The Missionary Societies working in Korea, feeling the importance of presenting a united front to the people of that country, and conscious of the new strength that they would receive from such a movement, have drawn closely together. Plans are under consideration for even a closer federation.

Philippine Islands.

The Evangelical Union in the Philippine Islands is made up of most of the Protestant Missions working in the Islands, united for the purpose of securing comity and efficiency in the service of the Kingdom of Christ. It was begun in 1901 and was reported upon four years ago. We have now simply to report progress: that the Islands have been divided up among the various Societies working there and that the movement is towards a closer and more effective affiliation.

Japan.

In Japan the churches were formerly united in an Evangelical Alliance, but this in 1909 was dissolved for the pur-

pose of clearing the way for something more satisfactory. One year ago, the representatives of eight denominations, Presbyterian, Methodist Protestant, Methodist, Evangelical Association, Friends, Christian, United Brethren, and Congregational, formed a federation of churches, at a conference attended by 48 delegates. The name of this Conference is Nippon Kirisuto Kyokai Domei. The purpose of the federation is to secure united action for the spread of the Gospel, for increase of friendly relations and of general interest in Christianity, to insure that the members stand together for the general good of the cause when special occasions arise. Its work is to be for public morality, for united evangelistic effort, to publish programs for the week of prayer, to gather and print statistics, and to organize branches. In the early part of this year this plan developed into the adoption of a Constitution and By-Laws.

In addition to these general movements between quite independent denominations, there is a very effective movement in the line of church federation between denominations of a similar order, as, for instance, among the Episcopal Churches and Societies working in China. These adopted, at a Conference at Shanghai, held in April of this year, the "Constitution and Canons of the Chung Hua Sheng Kung Hui," representing various dioceses and missionary districts established in China and Hong Kong by the Church of England, the Protestant Episcopal Church in the United States of America, and the Church of England in Canada. These constitute a Synod which is called the General Synod of the Chinese Church, thus uniting the three Churches above named into what is practically one Episcopal Church for all China.

The movements among similar denominations, like the Methodists, the Presbyterians, the Episcopal Church in Japan, the Lutheran body in India and in other countries, are too well known to require discussion here, and space will not permit an extended notice of these significant movements in the

mission fields towards closer inter-church and inter-denominational federation.

Interdenominational Associations and Conferences

For a missionary generation the missionaries working in the same city have made much use of the Association or stated Conference in which missionary matters of mutual interest are discussed and often decided. Report was made on these at considerable length four years ago.

These organizations have taken on larger functions in recent years and embrace wider areas than at first. A good illustration may be taken from India. The South Indian Missionary Association is made up of 553 missionaries from 28 Missionary Societies, and is a well organized, effective body.

The North Indian Conference of Christian workers entrusts the general direction of its affairs to a Committee of 35 members, made up of missionaries from both Europe and America. The Bengal and Assam Missionary Association represents 10 Missionary Societies. The Gujirrati and Kathiowar Missionary Conference holds semi-annual meetings and is open to all missionaries that use the Gujirrati language. The Mid-India Missionary Association includes all missionaries working in the Central Provinces. An annual meeting is held and a joint examination of all misionaries using the Hindi language is conducted. The West India Missionary Association covers the Marathi speaking portions of Western India, and also holds vernacular examinations and conducts a school for teaching new missionaries the Marathi language. There is also in India an Industrial Missionary Association, without geographical boundary.

These are given as illustrations of methods of co-operation that are rapidly assuming shape in other countries as well, as, for instance, in China and Japan.

Lucknow Interdenominational Conference on Work for Moslems

The first general Conference on this subject was held in Cairo, in 1906. The second was held in Lucknow, India, beginning January 23, 1911, and continuing five days. 47 different Missionary Societies in India were represented by 150 delegates, and 11 Societies were represented by delegates from abroad. This Conference discussed and considered as a united body the great question of the evangelization of the Moslem world, and appointed a Continuation Committee to take steps with a view to giving effect to the resolutions of the Conference. This Continuation Committee is interdenominational and is already in close co-operation with the Sub-Committee of the Continuation Committee of the Edinburgh Missionary Conference on the same subject.

The Mohammedan Conference is the first of special Missionary Conferences to be called in the mission field, but there have been, as was reported four years ago, and continue to be, national general Missionary Conferences participated in by the Protestant Societies working in a particular country, as, for instance, the General Decennial Missionary Conference in India, and General Conferences in China, Japan, and other countries. The value of these Conferences cannot be overestimated. Only in this way can the extension of the Kingdom in a country be best considered as a whole, and the forces of Christendom be best massed for the accomplishment of the entire task.

Union School Enterprises

It is impossible to mention even, all of the individual union enterprises which have already been entered upon and are in effective operation in nearly every mission field in the world where various communions have missionaries. We can speak only of a very few by way of illustration. Perhaps we may best begin with what is usually regarded as the most difficult,

namely, theological training. It has generally been considered that each denomination must train its own preachers and teachers, but, under the pressure of the work on the foreign field, the missionaries have found that the greater part of the training given to a native preacher is wholly undenominational, and that the basis of that training is the Bible, which is not denominational.

A good illustration of a union theological school, now in full operation, is that established at Bangalore, South India, by five Missionary Societies working in South India and Ceylon, under the name of "The United Theological College of South India and Ceylon." This is a theological seminary in every sense of the word, administered by a Council consisting of representatives of Missionary Societies and other associations contributing to the support of the College. The Council appoints the Principal of the College and the professors on the nomination of their respective Missionary Societies and other Associations supporting them, and has power to suspend the same and to determine their duties.

The College gives a full three years' course of study for those who have taken a B.A. degree, and a four years' course to those who have not taken that degree. The success of this institution is already attracting the attention of missionaries of other Missionary Societies in South India, and, so far as we can see, Bangalore Theological College ought to be able to provide higher theological education for all of the Societies working in Central and Southern India. There has been no difficulty, so far as we are aware, rising out of the interdenominational character of the school, while all who participate in it seem enthusiastic over the success of the movement which thus affords a complete theological training to the students of all the communions in Southern India without the necessity on the part of any denomination to support alone a college of this character. It is affording a maximum of education and discipline at a minimum of cost, and the larger numbers who at-

tend an institution of this kind bring enthusiasm which could never be experienced in any denominational institution.

The Union Theological School in Peking, referred to in the report of four years ago, need not be dwelt upon here.

A Union Theological College is opening in Canton, and the Union Educational Plan in Western China contemplates as a part of the movement the training of young men for the Christian ministry. A Union Theological School is in full operation in Foochow.

Union Theological Schools in the mission field have passed the experimental stage and now have reached a position where they command the confidence of those who participate in them.

When we come to the subject of union in higher collegiate education, there is little place for discussion. The number of institutions that have already been begun are legion. In China alone there are some 30 different higher educational institutions that are interdenominational in their control, in their faculties, and in their students, and that are serving all the Missionary Societies that join in their support and management.

This is but an illustration of what is taking place in all of the great mission fields. These institutions include theological schools, medical schools, colleges, normal schools, schools for missionaries' children, and, in fact, educational institutions above the primary and intermediate grade, of every character, and some of the kindergarten training schools for the preparation of kindergarten teachers are supported and controlled by interdenominational bodies.

While we are here assembled, a movement is on foot in the Philippine Islands for the creation of a Union Christian College for the Islands, to be located in Manila, and to be under the direction and control, and to receive the support of all the Protestant Missionary Societies carrying on work in the entire group. These represent seven of the leading Missionary Societies and communions of America.

There is a movement in Japan towards union theological work. The Doshisha Theological School is already assuming the form of a union institution, receiving support from various Missionary Societies, and having among its students young men who are preparing for work in connection with different missions.

Missionaries have well learned that there is no *ism* or denomination in education, and that the Christianity which the student in the Eastern school needs for the building up of his character and for his preparation for a position of Christian leadership among his people need not in any way be tinged with denominational teaching.

There is a strong movement on foot, fostered perhaps by the Sub-Committee of the Continuation Committee of the Edinburgh Missionary Conference on Education, for the creation, in China and Japan and possibly some other Eastern countries, of Christian universities. The plan has not reached a practical stage as yet, but it contemplates the building up of great Christian universities that shall bear the Christian stamp and that shall be in every respect wholly interdenominational. There is certainly a call for such an educational advance in countries like Japan and China at the present time. There is a readiness on the part of the missionaries in those countries, the membership of the Committee on Education of the Edinburgh Conference, and, in fact, of all friends of true Christian education in the East, to sink denominational differences out of sight, and to join forces and resources in providing for these countries what is so much needed at the present time.

Schools for Missionaries' Children and for Teaching Vernaculars to Missionaries

In recent years the plan has been developed in various mission countries, in order to retain missionaries' children in connection with their parents longer than has hitherto been pos-

sible, and at the same time to afford them an education that would not retard their intellectual development, of organizing schools for such children, as in Kodaikanal, Southern India. Plans are now on foot for extending this union work into Central China, Northern China, Japan, and to other sections of India.

These schools are controlled by a Joint Committee representing the various Missions interested, and are supported either by private gifts or by appropriations made directly to them from the interested Societies.

Another movement, aimed at a better preparation of the new missionary going out to the field in the vernacular, appears in the form of union schools for their instruction at important language centres, as in Peking, China, for the study of the Mandarin language; Tokyo, Japan, for the Japanese; Bangalore, Southern India, for the study of the Tamil and Telegu; Poonah, in the Bombay Presidency, for the study of the Marathi. This movement is extending, since in this way the new missionary can receive better and more systematic instruction than would be possible under the old, individual method, and at less cost.

In connection with these schools, an interdenominational Examining Committee is often appointed, as, for instance, in Southern India, appointed by the South India Missionary Association, representing more than one-half the Protestant missionaries in Southern India, whose duty it is to examine the young missionaries and to pass upon their progress in the language. The South India Committee has, during the twelve years of its existence, examined over 300 missionaries, and has demonstrated the economy and efficiency of such interdenominational co-operation.

Interdenominational Publication.

Our time and space limits will not permit any detailed reference to the union publications produced in mission countries

by the combined effort of various denominations. Such publications include hymnbooks, Sunday School literature and general church papers. There is a strong movement in all the mission fields towards the organization of a Publication Committee which shall deal with this question in the large. There has hitherto necessarily been a vast amount of waste in the publication of a Christian literature which circulates only within the bounds of a single mission, and which, by its very nature, is calculated only for a limited circulation. In the meantime the enlightened people of Asia are demanding a literature that shall deal with the great fundamentals of Christianity and to be suited to the special religious needs of those peoples. In other words, there is an increasing call, in all the mission fields, for a general Christian literature which shall bear no denominational stamp but which shall be fundamental and convincing in its character, and of permanent value. Such a literature can be prepared only by an interdenominational board. Such Boards have already been formed in Japan, China and India, under various names, but for the one definite purpose.

Another method of publication growing out of this union movement is that of the various Year Books, illustrated by the *Christian Movement in Japan,* which has just issued its tenth annual volume. This volume contains 600 pages and covers the whole range of the Christian Movement in Japan for the year.

Chinese missionaries have followed the good example set by Japan and have just issued their third *China Mission Year Book,* which contains 561 pages, and represents the Christian movement in China, as the Japan Year Book does the Christian movement in Japan.

India is following the admirable example of these two predecessors, and there has just come from the press a similar volume for that great country. This is the first volume of *"The Year Book of Missions in India, Burma and Ceylon,"*

edited by Dr. John P. Jones, and containing 780 pages with statistical tables, a directory of Protestant Missionary Societies and missionaries in addition to a comprehensive report upon all phases of missionary work in those countries.

These volumes are of inestimable value as setting forth the various departments of work carried on by the different Missionary Societies, as well as the interdenominational and federation movements, and to this is added important chapters written by leading men of the country on the general condition of the country itself and the national movements which have taken place during the year under review.

It goes without saying that no single denomination could possibly prepare and issue such a book, but that in order to produce it, all of the Missionary Societies in the country must combine, each adding its quota of information in order that the book may be what these are, comprehensive and thorough. These all contain statistics for the work of the year and a list of the missionaries of all the denominations working in the countries, with a full index.

We have here been able only to refer in the baldest form to some of the leading movements towards closer federation and more effective co-operation between denominations working in the same mission fields. To mention each one of the union institutions and union movements in detail, giving the basis of the union and a brief statement of the results of the work would require a volume of many hundreds of pages. There can be no question to one who gives any attention to the development of the union spirit in the mission fields as to the fact that these are led of the Lord Himself, for the strength of His work and for the advancement of the Kingdom of God in mission lands.

It is encouraging in this connection to know the attitude of the Missionary Societies and church organizations at home. On this also we can give but a brief statement. A well known Bishop of one of the great Churches of America has recently written as follows: "I do not know any point in the East

where all the Christian missionaries do not work together as far as possible, the walls between them being built by the stupid contentions that separate us here and not by any will of their own."

The Presbyterian Church in the U. S. A. in 1900 approved in its General Assembly a report of its Standing Committee on Foreign Missions, in which among other things, the statement is made:

> "Believing that the time has come for a yet larger course in recommending to its missions in various lands that they encourage as far as practicable the formation of union churches in which the results of the mission work of all the allied evangelical churches shall be gathered, and that they observe everywhere the most generous principles of missionary comity. The object of the foreign missionary enterprise is not to perpetuate on mission fields the denominational distinctions of Christendom, but to build up on Scriptural lines and according to Scriptural methods and principles the Kingdom of our Lord Jesus Christ. Where church union cannot be attained the Board and Missions will seek such divisions of territory as will leave as large districts as possible to the exclusive care of representatives of separate agencies."

The American Baptist Foreign Mission Society has adopted the following principle as the policy of its operations abroad:

> "That to the utmost practical extent there should be co-operation with other Christian bodies working in the same fields. Such co-operation is of special importance in the department of higher education, where students are relatively few and education expensive."

The American Board of Commissioners for Foreign Missions has repeatedly committed itself to any and every practical plan of co-operation which was within the limits of its financial resources, believing that its work in Asia and Africa is not to build up a church according to any set model, but that

it is to co-operate with other Christian workers in the establishment of the living Church of Jesus Christ as the center of power and life and redemption for all men.

Other missionary and denominational assemblies have repeatedly expressed themselves as in favor of the closest co-operation with other Societies and communions in promoting the cause of foreign missions. There has never been a time since the German Reformation when various denominations were so closely engaged in co-operative measures for promoting the Kingdom of Jesus Christ among the nations. There has never been a period since the beginning of modern missions when denominational differences were so minimized and the great fundamental truths of our blessed religion were so universally emphasized, and we advance together for the conquest of the world for Christ. More and more the united front of Christianity is presented to the united opposition of Islam and paganism, and only when this union is practically complete may one expect to achieve the victory sought.

Your Committee is widely scattered over the country and has no organization through which constructive work may be undertaken. In fact, your Committee has hitherto regarded its task as completed when it had collected and presented to the Council a fairly comprehensive report of the various union, co-operative and federation movements that are taking place among foreign missionary workers. We now wish to raise the question as to whether during the next quadrennium something more may not be wisely undertaken.

The Committee of Reference and Counsel, to which reference has already been made, is a permanent Committee of twelve men appointed by the Foreign Missions Conference of North America, thus officially representing the Foreign Missionary interest of this continent.

This Missionary Committee of the Federal Council, appointed by delegates from the Protestant churches of the same country, represents the churches in their varied foreign work.

It seems eminently fitting that these two committees, one representing the Missionary Societies, and the other the churches, of North America, should devise some practical method of co-operation, that the two committees may more effectively assist each other.

It is recommended, therefore, that Robert E. Speer, Bishop A. W. Wilson, Bishop Arthur S. Lloyd and Thomas S. Barbour, together with the Chairman, be constituted an executive committee of the Missionary Committee to lay the subject before the Foreign Missions Conference of North America at its coming annual meeting in January, and that they be authorized to co-operate with the said Conference and its Committee of Reference and Counsel as may seem practicable, and that they act for the entire committee *ad interim* in matters pertaining to disseminating information, securing concerted action, and in promoting the general purposes of the committee.

IV

Federal Unity in State and City

THE WORK OF A STATE FEDERATION

President Edward D. Eaton

THE WORK OF CITY FEDERATION

Part I

Rev. Walter Laidlaw

SECRETARY, NEW YORK FEDERATION OF CHURCHES

Part II

Rev. Andrew B. Wood

SECRETARY, INTER-CHURCH FEDERATION OF BALTIMORE

Part III

Rev. Clair E. Ames

SECRETARY, CHURCH FEDERATION OF ST. LOUIS

THE WORK OF A STATE FEDERATION.

The Wisconsin Federation of Churches may be regarded as a typical State Federation. It was organized in 1898, as the Wisconsin Federation of Reforms, as a result of the conviction, on the part of a number of Christian workers, that a State organization would enable them to bring to bear upon public sentiment and State legislation a more effective influence for social uplift. Five denominations and five reform organizations united in forming the Federation. It gave valuable assistance in securing better laws on temperance and Sunday observance and against gambling and allied evils.

In 1902, in order to foster more effective and economical prosecution of the work of evangelizing the State, the organization became, by unanimous vote, The Wisconsin Federation of Churches and Christian Workers. Each co-operating denomination elects to the State Council one delegate, and one additional delegate for each five thousand communicants, or major fraction of five thousand. Each reform organization is represented by two members. There is an Executive Board of fifteen. By action taken at the last annual meeting, the Reform organizations have become associates, without vote. The Federation is now composed of churches only.

The State Federation seems to us of the greatest importance in enabling Christian bodies and their leaders to become better acquainted, and to share sympathetically the common work. It thus directly promotes Christian unity in its statewide and local relations. It discourages and lessens the waste caused by rivalry and duplication in Christian service.

The Federation brings to bear upon small communities the moral influence and support of large organizations and of large-minded leaders. Petty jealousies are unhappily prevalent in small communities, and they especially need the help which the Federation can give. It is in these lesser com-

munities that the deplorable results of sectarianism are most in evidence. Is not here one of the most serious obstacles to securing a larger supply of men for the ministry? No young man can be sure of a large field, and a loyal Christian should be willing to work in an obscure one. To be the religious inspirer and guide of such a community is a worthy and noble career; but to be involved in a petty and ignoble competition in such a community is an intolerable proposition for a sensitive spirit. Effective co-operation of all denominations must cure this evil before it will be possible to press effectively the claims of the ministry upon college men.

Some things which have been accomplished in Wisconsin, through the agency of the Federation, are an earnest of much more that might be done there and elsewhere. In a few communities, churches have been encouraged to unite under one able pastor, while retaining their separate organizations. Some feeble churches have been persuaded to unite their forces.

In cases of conflicting interests, the Federation has, through its Secretary and President, appointed advisory councils to hear both sides, and recommend a solution of the difficulty.

An Interdenominational Conference, of some two hundred churches, was held at Madison two years ago, under the auspices of the Federation, which gave fine expression to Christian fellowship, and did much to promote the harmony of the denominations and their union in reaching unchurched districts. Recently a conference of ten superintendents of mission work, connected with four leading denominations, has been held, in which a practical spirit of co-operation was manifested, and in which the principles of the State Federation were unanimously reaffirmed.

The following propositions embody some of the results of our experience: First, The various denominations need to cultivate, consciously and earnestly, the sense of the larger unity and joint responsibility of all the Christian forces in the

State. Second, The State Council of the Federation and its Executive Board should meet often enough to keep the problems in mind, and to stimulate in the various churches the spirit of Christian harmony. Third, The Advisory Councils should be carefully selected, should include men recognized for their breadth and fairness, and should take great pains, while investigating, on the ground, cases of local friction, to foster in the community the larger Christlike spirit. Fourth, The denominations should back up the findings of the Advisory Councils so as to make them morally binding upon the communities concerned. Fifth, It is very desirable that there be a paid Secretary of the State Federation, giving practically his entire time to the work. Much can be accomplished if someone of the requisite soundness of judgment and breadth of Christian sympathy be continuously employed in promoting interest in Federation, and in winning a more complete adherence to its principles. These principles are, we believe, of fundamental importance. The work of the Federal Council can be but inadequately achieved unless the states are all thoroughly organized for interdenominational Christian cooperation.

THE WORK OF CITY FEDERATION.

Part I

The constitution of the New York Federation of Churches has been twice re-written since its founding—first in 1901, when, at the suggestion of Mr. William E. Dodge, then President of the Evangelical Alliance of the United States, the organization was incorporated, and again in 1908, in view of the lessons of the anti-race track gambling campaign of that year, and in view of the unparalleled influx of immigration in 1905, 1906 and 1907. It is only of work done since 1905, that the present record will treat.

Indians, Dutchmen, an English duke, and kings and queens have all contributed to the naming of the five boroughs—Manhattan, Bronx, Richmond, Kings and Queens—now constituting the city at the lordly Hudson's mouth. Our city began as "New Amsterdam," later became "New York," still later might have been christened "Huguenot Harbor," yet later "The New Palatinate," from 1840 to 1860 "New Dublin" or "New Berlin," while to-day it is a "New Vienna," "Roma Nuova" and, superlatively, a "New Jerusalem"—though not *the* New Jerusalem. Baltimore, St. Louis, Boston, Philadelphia, Chicago, Pittsburgh and Cleveland, in 1900, contained 231,449 more foreign born whites than New York city; but in 1910 these same seven cities had only 1,943,405 foreign born whites while New York alone had 1,927,703—or only 15,702 less.

Evidently, therefore, the deposit of recent immigration has been much bigger in New York than in all these cities put together. As a matter of fact, the increase of foreign born whites 1900-1910, in New York and Jersey City, exceeds the increase of foreign born whites in all other cities of 250,000 and over, in the whole country. To put it otherwise, the

growth of foreign born whites in New York City in the first ten years of this century exceeded the growth of foreign born whites of Baltimore, Boston, Chicago, Cincinnati, Cleveland, Detroit, Los Angeles, Milwaukee, Minneapolis, Newark, New Orleans, Philadelphia, Pittsburgh, San Francisco, St. Louis and Washington, all combined. The whole growth of foreign born whites west of the Mississippi river, excepting only the State of Washington, 1900-1910, was 632,000. In New York alone it was 666,000. Of all the foreign born whites in the country in 1900, 12.4 per cent. lived in New York City; but in 1910 New York contained 14.4 per cent. of the foreign born whites of the nation. Walking two abreast New York's foreign born whites would stretch from the La Salle Hotel, Chicago, to the Iroquois Hotel in Buffalo; and could people, were they halted along the way, eleven Toledos, or three Clevelands, and a Toledo put together. Add to them the foreign born whites in Jersey City and Newark, and the whole would outnumber all Chicago. Form the 754,000 New Yorkers of Russian birth or parentage in single column and they would stretch from Chicago to St. Paul, and St. Paul, *redivivus,* could claim over ninety per cent. of them as his brethren in the flesh, while New Yorkers of Italian birth or parentage could repeople a Baltimore, and its Austro-Hungarians a San Francisco. Twenty-five per cent. of all the Italians in the United States are in New York, and thirty-one per cent. of all the Russians. New York's increase, 1900-1910, from native whites of native parentage, was 183,000, but from whites of Austro-Hungarian, Italian and Russian parentage, its increase was over 970,000, or over five and a half times as many. New York's growth, 1900-1910, was 1,329,681, and included in the 1910 census of New York were 846,609 foreign born whites who arrived in the United States after January 1, 1901—546,000 of these after January 1, 1905. The new immigrants in the make-up of the city in the five years 1905-1910, thus ex-

ceeded, three to one, the increase of native whites of native parentage for the ten years, 1900-1910.

Lest I mislead you to think, however, that New York's problems are confined to the Borough of Manhattan, let me put in parallel columns the percentages of the foreign born in the whole city and in the two leading boroughs in 1900 and in 1910. They are as follows:

	1900.	1910.
Greater New York,	36.69	40.44
Manhattan Borough,	42.31	47.36
Brooklyn Borough,	30.32	34.96

The Borough of Brooklyn, 1900-1910, added more foreign born whites to its population than the similar additions of the whole city of Chicago. The British foreign born of Brooklyn in those ten years decreased 11,753, the Northwestern European 7,051, but the Southern and Eastern Europeans increased 242,084, and the foreign born whites from all other sources decreased 5,674, a net increase of 217,606. Queens is the only New York borough wherein the foreign born percentage, 1910, was smaller than that of 1900.

In 1900 and in 1910 our city, religiously, was made up as follows:

	1900.	1910.
Jewish,	17.39	26.27
Roman Catholic,	36.85	35.09
Protestant,	45.75	37.45
Greek,	.01	1.19

The Protestant classification includes all people not otherwise classified and thus is the maximum classification.

Beginning in the year 1906, when the huge contribution of Ellis Island to New York's annual growth became apparent, I instituted a movement to secure the minute neighborhood tabulation of the 1910 Federal census of our city. By counting the State census of 1905 in terms of nativity, a step which the State of New York, with all its resources, had not taken, and

by handing over the results to the Federal Census Bureau, the National Census Bureau was induced to tabulate the 1910 census of New York city in terms of 160 acre tracts, quarter sections, to equip the churches and charities and the missionary societies, local and national, with information necessary for their intelligent administration. Later, these tracts, for the populous district of the city, were reduced to an average of forty acres—an attempt meantime made to get a tabulation by block having proven impracticable even for the resources of the National Census Bureau. A tabulation by forty-acre tracts was also urged for other cities, including Chicago and Philadelphia, but New York is the only city wherein the matter has been completely carried through, and this has not been secured without incessant attention and expensive co-operation on the Federation's part. The result secured, however, would have cost the churches, from first to last, at least $500,000. It has actually cost them not more than $20,000, including an expense to the government which, after its tabulation was completed, it found itself unable to assume, namely, the expense of preparing and printing the results. That expense the Federation assumed, and we have now in our possession 775 sheets, giving the country of birth, parentage, color, sex, age, literacy, school relationship, citizenship and speech classification of every tract of the city, together with the number of dwellings, families, acreage, density and five-year growth of every one of them. The possession of these tract sheets has permitted the preparation of a map showing the leading foreign colony in every locality of the 180,000 acres, making up New York, whether Russian, Italian, or whatnot. Similar maps concerning the efficiency of the educational system of the city, density of population, etc., etc., about sixty in all, can be made from the information at hand. It is precisely as if New York were made up of over seven hundred cities of over seven thousand average population.

From this data summaries have been made of the leading

nationalities in nine sections of Manhattan, seven in the Bronx, thirteen in Brooklyn, five in Queens and two in Richmond, as well as in the islands owned by the city, and, following the Men and Religion Movement, and utilizing the key-men stimulated thereby, permanent neighborhood organizations, whose objective is a co-operative Protestant responsibility district system, are being formed. Churches all over the city are rapidly being furnished with the population survey of the tracts wherein they are severally located and of two or more others of their own choosing, and in connection therewith a chart, suggesting responsibility district activity, both evangelistic and social, has been placed in their hands and will be followed up by co-operation from our central office.

All maps and tabulations have been so made as to be readily reproducible by blue or black print process through the aid of God's friendly sunlight. Population Research and Parish and Mission Departments have been correlated in the whole undertaking.

The District Equipment, meantime, is making official church maps and lists of the churches in all the tracts of the city, with memberships in 1901, 1906 and 1911, to prevent overlooking and overlapping in church provision.

The whole is a unified effort to enable the churches to know their neighbors and to unite to teach and serve them—these new neighbors to whose confidence the Protestant Church, by ministries of love, must find its way.

Protestantism in America must atone to the Jew for the un-Christian treatment he has received across the sea. Bishop Paddock, when working on the lower East Side, interested himself in getting a new trial for Dreyfus and the result was a visit to him of three Jewish young men who expressed their willingness to give another Jew, "at whose trial much false evidence was submitted and received," a new trial—a proof that justice to the Jew is one of the best methods of bringing Jesus of Nazareth before the Ghetto. It is our earnest hope

that, even in the quarters of New York where the Protestant Church is giving absent treatment to the immigrant, our evangelical Christianity may institute such neighborly movements as will express the spirit of Him who came not only to teach, but to do the things which humanity needs. At a conference on the redemption of the city held in 1902, Bishop Paddock told this story, and at a conference we plan for January, 1913, in connection with our eighteenth annual meeting we hope that the spirit of Dr. Blaustein, who spoke at our 1902 conference, will be re-expressed, for Dr. Blaustein at that time said, "I am sure that in the course of time, just as the North and South have already forgotten the trouble they have had and are united, Dreyfus will be given a new trial and Christ a new trial."

We have in our Federation a clerical conference, in which clergy of forty-one denominations are united, with rabbis as associate members. At one of our meetings resolutions were passed deprecating the persecution of the Jews in Russia, and favoring the termination of our treaty with Russia on account of its discrimination against American citizens traveling in Russia on account of religious belief, and Mr. Oscar S. Straus, who spoke at this meeting, said that he regarded it as epochal in its influence upon a better understanding between Jew and Christian.

At another meeting, addressed by Mr. Roosevelt, a Jewish rabbi led 900 clergymen in the Lord's Prayer, and Father Belford, a Roman Catholic priest, introduced Colonel Roosevelt, his old neighbor, to the gathering.

Between Jew, Catholic and Protestant in New York we have not a triple alliance, but we have a triple *entente*. When Governor Hughes summoned us to fight race track gambling in New York in 1908, he built his message upon an appeal made to him by Michael J. Flaherty, Sheriff of Kings County, and a devout Roman Catholic, and when the hearing on the bills which dealt race track gambling its death was held at

Albany it was my great pleasure, as chairman of the State Committee leading the campaign, to empower a Roman Catholic layman to speak not only on behalf of his own Church, but on behalf of the Federated Protestant Churches of the city, and we owe to him and to Mr. Louis Marshall, a Jewish lawyer of New York and a devout man, as much as to any other man in the city or State, the success of that campaign for righteousness. In 1907, $45,000,000, according to Mr. Belmont, president of the Jockey Club, were wagered on the race tracks in and around New York, and sixty per cent. of the criminals in Brooklyn jails owe their downfall to till tapping for gambling purposes. Looking down upon that co-operation of Jew, Catholic and Protestant I think the angels liked it, and before leaving New York on Monday afternoon I arranged for similar co-operation in a campaign for promoting a uniform Federal marriage and divorce law.

Time forbids a detailed treatment of the results of neighborhood organizations for social service, except to say that we have tested out the willingness and ability of laymen to clean up the Jericho road from thieves of vitality and virtue, and that our Laity League organization has in it possibilities even greater than those of the Clerical Conference. New York needs at this moment the return to her fruitage from her gifts to the Christianization of the West in past generations. She has sent Home Missionary money beyond the Mississippi and beyond the Rockies. Out of an intimate knowledge of the situation of the churches of our evangelical order in the city to-day I do not hesitate to say that a Christian Foundation of $10,000,000 would not be too great to equip the New York Federation of Churches to inform, associate and assist its churches and church and civic organizations for intelligent, aggressive and co-operative work in behalf of the spiritual, physical, educational, economic and social interests of New York's individual, family and community life.

Part II

The Inter-Church Federation of Baltimore was organized less than two years ago, and during the same period our churches have fostered the Men and Religion Forward Movement and "The World in Baltimore", without intermission, so that it is difficult to define the distinctive work of the churches as a Federation. Two hundred and fifty churches of fifteen denominations, each church represented by the minister and one layman, constitute the Federation. The Ministerial Union and thirteen denominational bodies, of either the State or city, have taken action endorsing the Federation.

At the close of the Men and Religion Forward Movement, when a number of new interdenominational committees were about to be organized, duplicating some work already started by the Federation, the advisability of avoiding duplication was urged, and a cordial plan of consolidation was entered into, providing for the work contemplated by the Movement. "The World in Baltimore" immediately followed, as the missionary emphasis of the Movement, occupying the attention of all the churches and the committeemen to the close of November, 1912.

The endorsement of the Federation has been sought and extended on behalf of legislation providing better conditions of labor for women and children, and a better form of marriage license in which the state in life of each party must be named.

The co-operation of the Federation has been given to the Police Board and Charity Organizations, The American Prisoners' Association, and for the protection of men on the Sabbath, and in opposition to commercialized vice.

The Building Code of our city was at the point of being weakened by a very dangerous amendment. Together with the social agencies of the city the Federation made a hurried call

for its social service men to join in the protest, and the amendment was successfully defeated.

An investigation into the opportunities for religious work in connection with the non-sectarian institutions has gone far enough to discover eight institutions which desire to have more religious work carried on among their people.

1. Extension. A little more than a year ago it was my privilege to address the Ministerial Union of Baltimore. In the course of the address, in referring to fields and populations that were in need of religious work, I singled out and bounded a territory in the southeastern part of the city, known as the third ward. I had studied this ward. I showed its congestion, its impoverished social conditions. The nationalities are jumbled in that ward in groups the least Americanized in the city. Their customs, their language, their ideals are incoherent and take away the pride of our city. They are controlled by politicians who use them as tools for forcing their own plans ahead. The third ward is the most complex I know. There is every problem, every sin, every sorrow, every woe known. If heaven can think of another prohibition, this ward will violate it; if hell can devise another folly, this ward will practise it. There is a specific task for Baltimore Christianity. The tendency has been to move away, the urgency is to stay and clean up. Those conditions must be attacked to vindicate Christianity. If these be the "gates of hell," then pit the Church against them.

This study helped to vitalize the question of City Missions. The subsequent inquiries which were made of the office for further information about that ward and other portions of the city, and the interest displayed by representatives of the different City Mission Boards, have shown the usefulness of the Federation. An informal conference of the City Mission workers, together with the Committee on Comity and Home Missions of the Inter-Church Federation, was held last spring. As a result of this conference the Federation was

asked to prepare articles of Comity and Co-operation for the Boards of Church Extension and City Missions. One board has officially endorsed the plan of Comity, and officers of other boards have indicated their desire for favorable consideration by their bodies. Two cases of church location have been referred to the Federation.

2. Evangelism. The Federation has inspired at least six neighborhood surveys and has been invited into conference upon others. One of the most encouraging cases of voluntary co-operation is fostered by a group of ten churches in north Baltimore, where pastors and officials are jointly planning their neighborhood work. The churches were frank in admitting that they did not know what the others were doing, and felt that they would find a better economy in doing their work systematically and jointly.

In all such canvasses by groups of churches the Federation urges the creation of responsibility districts so that there will be an efficient "follow up" and "lookout" corps. When a new family moves into a block the corner grocerymen and milk dealers soon know whether or not the family wants to deal with them; the politician for the block early learns their political faith, while the insurance man goes to look for a prospect. It is our business, with the ample organizations we have, to know the whole people for every week, and to know that by our joint plan of pastoral service and personal evangelism, we are carrying the appeal of God to the *last man.*

3. Sociological Endeavor. In the northeastern part of the city, several churches and several social organizations were about to start a canvass of the community, each for its own needs and purposes. In conference with the president of the Social Service Club of the city, we arranged a plan by which the churches and social agencies will jointly study the community. There are thirty-three churches in this group, some of which have already indicated their willingness to avoid unnecessary duplication. There will not be a church or social

agency working in that community but what will have opportunity to know the whole community from every conceivable view point.

After careful consideration of the objective, I have recommended to the social agencies of the city whose representatives will meet at an early date, that they get together in a federation and then deal with the Federation of Churches on a co-operative plan throughout the city. This avoids the necessity of having to deal with a multiplicity of social agencies as component parts of a social service plan for the city. It is not the province of the Federation to deal with a single social agency such as a Children's Aid or Play Ground Association, but these single social agencies which are being conducted outside of the organic administration of the Church should federate in order to co-ordinate their work with the federated churches. In this way we hope to have the social work of the federated churches and the social work of the federated agencies conducted in parallel throughout the city until our diplomacy can bring about a better fusion, instead of present confusion.

Part III

The social service agencies in St. Louis have formed a Central Council of Social Agencies for the discussion of method and the focusing of effort wherever possible. In the same city this spirit is further shown by a conference of the Church Federation, Federation of Catholic Societies, the Central Jewish Council, the Central Council of Social Agencies, the Civic League, School Patrons' Alliance, and certain labor organizations. This Conference of Federations does not legislate and does not commit its members to any policy. It confers on matters of legislation and social service which are of interest to all, and prevents duplication of effort.

The work of the Federal Council is to promulgate great principles of unity. Ministers and laymen accept its findings. The work of a city federation is more difficult. It must put these principles into practice. The city task is difficult, but not impossible. The leaders in the city federation have as their first task, to discover the functions, the limitations, and the methods of most effective inter-church federation.

The problem of the relationship of the State and local federations to the Federal Council needs solution. The Federal Council stimulates the formation of State and city federations, and is a friendly advisor after their formation. A closer relationship is needed. State and local federations are multiplying. Their functions are not yet well defined. It is not too much to say that the cause of federation will be furthered or retarded as much by their success or failure, as by the actions and utterances of the Federal Council. At present, little supervision or comparative study of the many forms of federation is made. Direct and close relationship with the central office of the Federal Council, and through that office a relationship between the State and local federations is imperative in the interest of the whole cause.

The functions of the State Federation are advisory; of the local federation, largely executive. The grave danger in the city federation is not inactivity, but in exceeding the functions it should assume. The Federation should not attempt to usurp the functions of the denomination or the local church. It should not be a new organization to do the Church's work. It should not complicate the bewildering machinery for social and religious work. It should simplify and co-ordinate to the point of greatest efficiency.

The specific functions assumed in various cities differ largely; in Los Angeles the Federation has conducted a great evangelistic campaign; in New York City the splendid sociological studies conducted by the Federation have not only influenced the location of religious enterprises, but have also brought im-

portant changes in methods of church work. In the small city of Quincy, Illinois, moral victories have been obtained by federation activity. In Providence, Rhode Island, social investigation and moral legislation have been promoted. In Cleveland the subject of comity is receiving much attention. Many of the city federations mentioned combine most or all of these functions.

The Church Federation of St. Louis was organized January 12, 1909, at the initiative of the delegates to the first meeting of the Federal Council and re-organized in February of this year. Since then it has been perfecting its machinery and outlining its programs. Churches of twelve denominations are enrolled and in federation know each other better, and respect each other more.

The functions of the Federation as seen in St. Louis are: to know our city and its needs; to know the forces that work for good and for evil; to magnify the relationship of the churches to the civic life; to stimulate the community work of the local church; to co-ordinate the work of the denominations and the local churches; to take over such interdenominational activities as can be conducted economically by a federation; to plan and to lead in a determined and persistent effort to reach the unchurched with the gospel of Jesus Christ.

No task is more difficult or more useful than that which confronts the Committee on the Location of Religious Enterprises. This is a committee made up of officials of the various denominational city boards. A Christian layman, who is a member of this Federal Council and a careful student of religious conditions in St. Louis, recently said: "There are hundreds of thousands of dollars which the Christian laymen are ready to invest in religious work, when a businesslike plan shall be adopted by the Protestant forces of this city to eliminate waste and to promote efficiency in every field." Another prominent layman was asked for a liberal donation in the interest of a

forward campaign for his denomination. "Yes," he replied, "I will do something, but the plan is not big enough to interest me much. Get together with the other denominations for a great forward movement, and I will meet the subscriptions of our denomination, dollar for dollar." The Committee on Location of Religious Enterprises of the Church Federation of St. Louis, is attempting to meet this demand, not by coercion or majority votes, but by bringing together the superintendents of city work and leading laymen of the various denominations in committee for an exhaustive study of the city as a whole, and an agreement as to fields to be occupied by each. It seems probable that this committee will be able to promote a great simultaneous denominational movement, which shall place the Protestant Christianity of St. Louis in a position it has never occupied before.

The Social Service Committee believes that three definite opportunities present themselves. First, the Federation should acquaint the churches with the larger problems relating to the city as a whole and with the work of other organizations engaged in social service, and bring about such co-operation between the churches and other social agencies as is wise. For example, we are now co-operating with other societies for the passage of five important health bills. Second, a campaign of education in the churches for Christian Social Service is still a vital necessity and will be for some years to come. Third, many are interested in social service who do not know how to proceed or how to select a definite line of work.

The Federation of St. Louis has a Public Morals Committee, which has taken as an immediate task, in connection with other civic organizations, a study of the social evil; a Statistical Committee for the study of social problems as relating to church activity, the location of religious enterprises and the furtherance of public morals; a Committee on Evangelism and Religious Extension, which operates shop and factory

meetings; Committees on Bible Study, Boys' Work, Home and Foreign Missions and Publicity.

The goal towards which the Federation looks is the evangelization of the 54 per cent. of the population now unchurched and the application of the ethics of Jesus Christ to the problems of civic life for the redemption of the city by the power of Jesus Christ our Lord.

V

Christian Unity in the Young People's Movements

PART I

REV. HOWARD B. GROSE

PART II

REV. WILBUR F. SHERIDAN

PART III

REV. W. C. BITTING

PART IV

HON. THOMAS R. MARSHALL

CHRISTIAN UNITY IN THE YOUNG PEOPLE'S MOVEMENTS

Part I

It is not to be forgotten that among the forces creating a constituency which has made church federation possible, the Young People's Society of Christian Endeavor is by no means the least. While it made no proclamation relative to Church Unity and while it deepened and strengthened the loyalty of the young people to their own churches and denominations, it also brought these young people together in great State and International Conventions, and in this and many other ways for nearly a generation had been training them in practical co-operation, and bringing them together in mutual fellowship, so that the Federal Council found a constituency already raised up and prepared for its work.

The historian of the future will be sure to find in the Christian Endeavor movement a providential preparation for church federation. As a World Movement, it had led also in the federation of the Christian young people of the world. It has always viewed with rejoicing every sign of closer co-operation and real unity among Christians. The young people of the churches of all names have always been found ready to further the purposes which the Federal Council has at heart.

Part II

In America there have been three stages in the evolution toward Christian Unity. The first stage was that of conflict. The second stage was that of toleration. Suspicion still existed, but a truce prevailed.

We have passed those earlier stages, however, and are now in the period of co-operation and federation. That is what

this movement means, under whose auspices we gather in this Council.

There are one or two false unities, however, for which this movement does not stand, if I understand it aright. It does not stand for the unity of religious indifference. It was Lord Bacon who said, "All colors look alike in the dark." Much of the outcry against denominationalism comes from men who know little of the differences which separate the churches and who care less.

A second unity which is respectfully repudiated is "The Lady and the Tiger" unity. Here and there a group of Christian people becomes very insistent and even tearful on the "sin" of denominationalism, and insists on "Scriptural unity"; and when the thirty or more denominations sympathetically draw near to learn how to achieve this profounder unity, they find it is by joining the group's particular denomination.

But, in spite of the cropping out of selfishness and bigotry here and there, the cause of Christian unity—of real Christian unity—is making magnificent progress. More and more all the churches are reiterating the sentiment of a great American Church leader: "We live to make our own Church a power in the land while we live to love every other church which exalts our Christ."

The Young People's Organizations readily fall in with this movement toward Christian unity. It is easy to do so.

First, because they have no scars or half-healed wounds of old conflicts to forget. No ancient feuds and militant memories rankle in their breasts. Theirs is a new day.

Second, because the young people have been thrown together in the schools since childhood. They know one another.

Third, the various Young People's Societies had their birth about the same time. The same general impulse created them. They thus understand each other and co-operation is natural.

Fourth, the various college religious organizations are inter-

denominational, such as the Y. M. C. A. and the Y. W. C. A. and the Students' Volunteer Movement, and the various missionary organizations. These have their summer schools and institutes, where all phases of home and foreign missionary service are studies in common.

It is not generally known that the missionary text books used by the various Young People's Societies are identical and are prepared by an inter-denominational committee. The book on foreign missions for this winter is by a Congregationalist missionary, and that on home missions is by a Presbyterian Home Missions Secretary, and another home missions book used by still others of our church workers of all denominations is by a Secretary of the Baptist Home Missions Board. These are a downright practical expression and cultivation of Christian unity.

Fifth, many of the young men who have had their training in these organizations during college life are now in the pastorate. And that is why the custom is growing of ministers of one denomination stepping into the pulpit and pastorate of another denomination without perceptible wrench or jar.

Already the question is framing itself: How can the young people's organizations still further develop Christian unity? I answer: First, by cultivating closer social fellowship. This is not of first importance but it has its value. In quite a number of cities the Endeavor Societies and Epworth Leagues and Baptist Unions get together from time to time for social and spiritual fellowship. Second, by uniting in local plans of charity and mercy. Third, by uniting against common foes. In the presence of vast vice areas in our cities, encroaching like plague spots on our homes, and with officers of the law in most of our cities either in sympathy with these evils or rendered silent through financial attractions, our American youth are in distinct and deadly peril.

The white slave traffic, with foul foot alike in alley haunt and marble hall; the gambling mania, becoming more wide-

spread every year, eating through the sheathing of commercial integrity and dulling the moral sense of the multitudes; the open saloon, the parent of both the preceding vices, dictating politics, terrorizing trade, subsidizing newspapers, city councils and legislatures, holding in its greasy fist municipal judges and juries, and bidding defiance to all law, human and divine—these are some of the foes the Young People's Societies of the American churches have to fight.

Sixth and last, the young people's organizations will find that Christian unity is greatly advanced by united soul-winning campaigns. The great mass of accessions to our churches must come from the youth of our land. A young people's crusade to win the unconverted youth of America to the love and loyalty of Christ is a reasonable and worthy endeavor.

And when this great evangelistic awakening shall come, it shall be as when the tide comes in on a sultry summer day. The hot, thirsty little pools lie all along the shore, sweltering in the sun's vertical downpour. Every tiny inhabitant of the pools and every drop of water becomes articulate and cries for the great sea. Then out from the infinite depths sweeps the tide, filling all the bays and channels and estuaries, sweeping up over the sands and rocks and lifting up into its bosom the tired, thirsty pools and makes them all one in its refreshing, satisfying depths. So when the Spirit's tide comes in shall the churches be lifted into oneness in the communion of the Holy Ghost.

Part III

Our task is to look for those elements in the life of youth which are taken by it into the religious life, and to see how these characteristics, which shape all normal organizations of young people, are related to the movement for Christian Union. Every quality due to the attempt to press growing life into the pattern of life already fixed is artificial and must

be set aside. Among the qualities which belong to all young people's organizations, because they belong to youth, are:

I. Open-mindedness. Young life is fluid. Its ideals are in the making. It is this plastic state that enables young people to appropriate the experiences of previous generations and also to add their own specific contribution thereto. The last idea which they cherish is that of finality. Their golden age is always in the future. They are conscious that they are continually becoming. The thought of attainment is heavily discounted. Life knows no boundaries. It lies before them in infinite stretches. Their horizons are unlimited. This open-mindedness is fostered in our day by certain factors which play upon new life as never before. The school with its thorough discipline annually yields a huge harvest of young citizens who take with them into the religious life the very spirit of receptivity which their intellectual training has developed. The spirit of free inquiry, of hospitality to truth from every source, of proper modification of conviction by any discovery of reality, has made itself felt specifically in the lives of educated Christian young people. In addition to the influence of the school, the contacts of daily life are far more numerous than ever before. These bring to the receptive mind unsuspected revelations of people. Increasingly we are coming to discover one another. These discoveries appeal with special power to young life. Its open-mindedness makes progress slow towards lines of crystallization to which older life tends to commit itself.

This open-mindedness is precisely one of the assets of Christian Union. For some time we have enjoyed the happy days when we were willing not only to learn about one another, but actually to know one another. We mingle as never before. The old prejudices which kept us in ignorance of one another are fast disappearing, and still linger only in communities where the accidents of religious life are identified with its essence. We have come thus far on the journey to-

wards union that we are willing to put as least as much emphasis upon the points in which we agree as upon these in which we differ.

Here then we have on the one hand a growing body of open-minded young people, and on the other a great movement in the Church whose capital is the open-mindedness of the disciples of the Master. If it be that our hope is in the future, this hope can be well grounded only when it rests upon those who belong to generations that are to follow ours. It is an august vision that shows us how the school, and the spirit of the age, and the daily contacts of life are God's means of developing just the Christian trait of open-mindedness, upon which our Lord insisted, and which is so essential for any conference that Christian bodies are to hold, either to emphasize their unity, or to discuss their diversities. This natural quality of youth is transfigured into the spiritual condition for Christian Union.

II. Another characteristic of young people is their vitality. The fires of life are blazing. They have not yet begun to die down and fade away into glowing embers. This abounding vitality of young people is the world's greatest asset for progress. It shows itself in many directions, in devotion to athletics, in the search for outlets which youth is obliged to have for physical energy. Young people cannot sit down. They must be on their feet, and moving. The same thing is true of their intellectual vitality. To this vitality is due the emphasis which young people's organizations lay upon the practical side of the Christian life. They must be doing something, and something in religion as well as everywhere else. Their whole life is a passion for concrete results. Philosophic dreaming is an unknown land which they must discover later. The enthusiasm for the foot ball gridiron, and baseball diamond that calls for the expenditure of the utmost is not satisfied in the religious realm by attending a forty-five minute service, Sunday evening. Christian life is seen to

be larger than its traditional expressions. The great world on its moral side presents a challenge to the vigor of youth which is universally appreciated, and youth is hearing the call.

When we turn to the movement for Christian unity we find precisely the same situation. The nineteenth century was the time of intellectual development. The twentieth century has shown us that no man lives unto himself. It has become the social century. The problems now presented to the Church are those of a practical nature. While the intellectual side of religion is not set aside, its practical aspects have been enormously emphasized. The intellectual problems have been left to the scholars where they belong. The problems of our civilization so vividly presented to us recently in Home Mission Week are all of them social, and therefore religious. They present to the united Church its common dangers. The fields in which united Christian effort must work put before us gigantic tasks to which every lover of the kingdom of God must consecrate himself. Our twentieth century problems tax our hearts and hands. Precisely because we love our Lord with all our heart and mind and soul and strength, we are beginning to love one another as we love ourselves. And this "one another" does not confine itself to the members of our respective churches, but, like the love of God, takes in the world. Our common sense has been sanctified, and has arisen to claim that any body of Christians that will not co-operate with other bodies in the practical tasks which belong to all alike, needs more of the spirit of the Master. He declared that it was unlike Himself to forbid others to cast out demons, because they do not follow after us. "He that is not against us is for us."

This abounding vitality of the young which shows its emphasis upon practical things is the very temper which the movement for Christian unity reveals. We call for combined service in the solution of our moral and social problems. Once more we see that young people's organizations have a

tremendous function to play in the battle which is begun. Precisely the practical qualities of young life which its native vitality produces are those for which the movement for Christian unity calls. The improvement of our tenements, the providing of playgrounds for our boys and girls, the securing of pure milk supplies for our infants, the suppression of gambling and the saloon and social evil, the assimilation of the immigrant, the burdens of women and children in industry, the annihilation of occupational diseases, the movements for social hygiene, the battle for the rights of the laborer, the democratization of industry so that the few shall not have legalized privilege, are all problems which have nothing to do with dogmas or ecclesiasticisms, but belong to the practical regions of life. The students in our high schools and colleges, and the majority of our young people who are seeking to make their way in life, feel the weight of these problems. To them Christianity assumes the practical form of making a better world as well as better men and women. It is easy to forecast the direction which a young people's organization, allowed to develop itself according to its own interests in life, will take in these great practical struggles.

III. Another characteristic of young life is that it belongs to the present. It is always contemporary. It expresses itself in terms of current life. Continuous birth is God's daily method of keeping humanity everlastingly fresh. Every youth's abounding life prevents stagnation. In every region of life we look to the young for the eternal processes of adaptation and adjustment. Far too often it is the dream of the old that they can compress growing civilization into traditional forms. The dream of the young is that they can make a new interpretation of eternal realities which will leaven and color the growing human life. They are the seers which look into the future. They are the divine hyphen to join the past with the future. Every generation is God's pivot upon which humanity swings into newer and larger regions. Those of us

who have built all things according to the pattern which has, piece by piece, become part of our own vision, must remember that the life which is pushing us into the past will have its own patterns, and will live out its own spirit.

The movement for Christian Union likewise emphasizes the tasks immediately before us. Without sacrificing any precious heritage, we become contemporary when we deal with situations that belong to our own times.

The natural contemporaneousness of young people fits into the movement for Christian Unity. Our young people are not isolated. In school, on the playground, in business, in their conventions, in their local gatherings in cities and communities and in a thousand other ways they touch one another. They climb every fence that divides them from contemporary life. They intermarry without regard to church connections. With enthusiasm they throw themselves into the social melting pot and are not at all afraid of coming into contact with one another. They ruthlessly cut across traditional lots and ignore the sharp corners of the fences their ancestors erected. What quality can we conceive of which makes more for practical cooperation among the branches of Christ's Church in improving contemporary conditions? Denominational differences are minimized in the greater and larger tasks which confront us. They are forgotten in our common toil. We cannot stop the daily sunrise either by shutting our eyes, or by twisting off the head of the crowing cock. Neither of these processes compliments our intelligence, nor is in the slightest degree effective. When the shuttles of school and play and social life and commerce and community interests are at work weaving young life into the fabric of its own generation, why should not the Church also use this young life as one of its greatest assets for the realization of the dream of our Lord for oneness. Theologians and ecclesiastics and antiquarians have their places. But no knowledge of or delight in the Church fathers can take the place of the activities of the Church children.

IV. Another characteristic of young life is its social instinct. Its physical basis in sex development also shows itself intellectually in the perception of relations. The social element of their natures controls. The romantic spirit which finds that another person is necessary to life cannot be quelled by the matter of fact maxims of middle age, nor by the cooled atmosphere of isolated old life. The consciousness that there is somebody else in the world is an intense characteristic of youth. It is the time of team work, of the glorious vision that self can be sunk in sacrifice for the benefit of a cause. It is the period of natural unselfishness. In other words the social instinct is ascendant. The adolescent period ripens normally into the consciousness that we are members one of another, and that the interests of the body are served by the devotion of each member thereof.

Our movement for Christian Union emphasizes precisely the same conception. The kingdom of God is broader and larger than any individual church or organization. They are the instruments created by the social instinct of the Christian life to work for the realization of the dream of Jesus, that all men shall be the family of God, actuated by the spirit of God, revealed in Jesus Christ, members one of another, in every realm of life, and living together as brothers and sisters. We are emphasizing the thought of corporate repentance, and corporate conversion. There are social sins that must be socially repented of, because no one individual alone is responsible for them. We have all sinned and come short, and all of us together must repent. We have been forced by the great problems which mark the development of our civilization to get together not only for purposes of self-protection, but also to advance the interests of Jesus Christ. Our ideal is to see Jesus enthroned in human life, His spirit dominant in our industry, our State, our education, our parlors and our recreations. This cannot be accomplished by the cold intellectualism of dogmas, or structures of ecclesiasticism. These exist

only that they may somehow advance the enthronement of the spirit and ideals of Jesus Christ in universal human life. Otherwise, they should be cast as rubbish to the void, because they exalt themselves to the supreme place which belongs to Jesus Christ alone.

When we compare the strong social instinct of young people with the strong social ideals of the kingdom of God, we see again our need of youth for the realization of Christian Union. We may be sure that life is fuller and larger than any dogmatic interpretation of it, or than any ecclesiastical organization of it. Because the living God is more and more pouring Himself into human life, we may be sure that no one generation can set up for growing human life its credal statement or ecclesiastical polity as final. Let us thank God for the efficiency of any statement or ministry. But let us not make the mistake of thinking that the living God seeks to confine growing life to what has been found useful and expedient for any transitional stage thereof. Our strong emphasis upon social service to-day is the normal outcome of our conception of the kingdom of God, and of the relation of the Church thereto. We can surely look for help from our young people in the advancement of this splendid dream of the Master. If young life, leavened by the spirit of the Master, is given the chance to express itself freely, we may look for even a more glorious day than that in which we are living. Let us have the optimism of youth. Let us keep its buoyancy of spirit. Let us recognize that its open-mindedness, its vitality, its contemporaneousness, and its social spirit are the very things which God would use for the promotion of His kingdom, and to bind His children into oneness.

Part IV

We may approach the subject from the condition of the Church organizations of which the Young People's Societies are outgrowths, for a stream will never rise higher than its source. What are the conditions of the various Christian denominations in America to-day? Is it just the complaint of old men like myself, founded upon no facts whatever, that the Church organization is losing to a greater or less degree its hold upon the lives and conduct of men? Is it true that the pews of our places of worship are measurably being deserted by the men of America? Has the Church organization lost its ancient power and its all-compelling influence? Are men now, whether their names are upon the rolls of the churches or not, just well-wishers?

Do men trouble much about the future? Is the faith in Jesus Christ historic or vital? Has Jesus anything longer to do with a man's conception of his Creator?

There is, I sometimes think, a weakening to a greater or less degree in the spiritual power of the Church together with a lessening of the faith and hopes of men. I think I know what has produced it. Jesus Christ was not a reformer in the usual and ordinary acceptation of that term. He was a regenerator. The Church is to stand as the representative of the Kingdom of God on earth and "except ye be born again, ye cannot enter into the Kingdom."

When Robert Raikes started his Sunday-school a little over a century ago, he did not have in mind the releasing of parents from their obligation to train up their children in the nurture and admonition of the Lord. Busied by many things, intensely earnest in the affairs of this world, pushing and jostling to make money, not particularly for money's sake but for the good and pleasure that may be gotten out of it, too few parents now have time to consider that their children are

immortal souls which must be taught the way of regeneration. As a result, family ties, so strong in the past, are loosened in the present day; parental responsibility rests not so heavily and the average father and mother think they have done well if they persuade the boy up to fourteen and the girl up to sixteen to take a hop, skip and jump through the Holy Scriptures as disclosed in the Sunday-schools of to-day.

During four years of official life, scores of sad-eyed mothers have found their way into my presence begging for executive clemency for wayward sons and daughters. It has rarely happened that one of them has failed to say in the midst of her sobs, "What have I done that God should punish me so?" Coward that I have been, I have never had the courage to say to any one of these broken-hearted women what ought to be said to every father and mother in the land, "It is not what you did for which God is punishing you; it is for what you did not do that you are being punished."

The shorter catechism defines sin as any want of conformity unto, or transgression of, the law of God. The Church was a divinely appointed institution to proclaim the necessity of regeneration and an honest endeavor to be obedient unto the law of God. I do not wish to criticise, but I do want you to look around and see whether the Church is not more and more becoming an ethical society interested in the uplift of humanity by good works and good laws, and in the preaching of propagandas against public evils which it dreams are immediately suppressed if general assemblies and congresses enact laws making such evils offenses. This, I call symptomatic treatment. I do not deny that it affords some relief but it does not go to the root. You may investigate and should investigate a thieving public official and you should put him out of office for the protection of the public service. But by so doing you have not added anything to the sum of the world's honesty. With like opportunity he will be a thief somewhere else. It is only when he is regenerated and comes to regard

larceny not as a breach of faith nor as a violation of the civil law, but as a violation of the law of God that the sum of human honesty has been increased and I maintain that the State cannot do this thing.

Are not men more and more picking out some particular evil of the day and devoting their entire time, energy and ability to the enactment of some law which will make that evil unlawful and are they not shouting with joy when some general assembly enacts a statute to cover it? If there is a weakness in the Church organization of to-day, that weakness springs from the fact that too many of the followers of the Nazarene are more interested in some particular phase of evil in civil life than they are in proclaiming the original sin of mankind and its only sure remedy—an undoubting, unqualified and everlasting hold upon the Gospel of the Galilean.

It is only the Gospel proclaiming the brotherhood of mankind which can teach a man that there are more ways of committing murder than by pistol, bludgeon and poison. The manufacturer who stands a woman twelve hours a day for six days in the week in an unsanitary workship cannot be convinced by the law of the land that he is murderous. If you will properly regenerate him, he will know it.

Upon the other hand, it is to be said to the glory of present-day Church organization, that never has there been so practical a demonstration of the kindly thoughts and kindly deeds of the Saviour of mankind as at the present time. Men contribute to hospitals, to asylums, to charities of every kind and the spirit of the Master as a mere sentiment is abroad in the land. The world is filled full of good works and good workers; of men and women who want things to be right; who are striving to have right laws; who are longing to do good and kindly things; but no man can go through life successfully upon a mere emotion. He is foolish who thinks to minister to a soul diseased by some sporadic deed of goodness. I do not care how much the prominent member of the Church may give to

missions and to charities; if I am convinced that he got the money from the blood and sweat and toil of his weak brothers and sisters or if he made it by trangressions, legal under the law of the land but unmoral under the law of God he is not a Christian. Such men would better cease trying to bribe God by good works; they would much better seek His forgiveness and, Zacchaeus-like, try to straighten the past.

Christian unity cannot be established so long as we quarrel over the non-essentials of our faith. We may have perfect unity and not have Christian efficiency, but Christian unity is only valuable as it may produce efficiency. In the multitude of our good works of recent years, I fear the home, the Sunday-school and the Church, itself, have all failed to impress upon the individual man the great and vital necessity for the Church. To my mind, the Church is God's divinely appointed place where a thoughtful man at any stage of his life, sitting down like a bookkeeper and opening a debit and credit account with himself of all his thoughts and words and deeds, of all his acts omitted and committed, will inevitably find himself a bankrupt; where, if it be left with himself to judge himself in the forum of his own conscience, he will be compelled to convict and sentence himself. This sacred place was created that man having reached a conclusion as to his condition may find an avenue of escape. And once he knows something about what the Church stands for, the opportunities for escape are measurably increased. It is also a divinely appointed place where a man, after the hard and bitter contests of life, with their sickening and sinful experiences, may return as unto a hospital and have wine and oil poured into his wounds.

I do not think that we would be harmed if denominationalism were a bit stronger than it is at the present time. I think there is a *noblesse oblige* of religion as there is of patriotism. Men daily do things they do not want to do because the obligations of society or of business require it of them. I regret that

parents in the same family affiliate with different Church organizations, that their children go to different Sunday-schools, that young people join Church societies regardless of their parents' views. In the multitude of good works, there has been a lessening of that fine sentiment upon which the visible Church was first founded—that sentiment which produced a family of Christians.

The Kingdom of God was to be in the earth and not of it. I hope soon, all Church organizations will make it their exclusive mission to preach the Gospel of Jesus Christ and to reach the conclusion that the world is to be regenerated by regenerated men and women and not by regenerated laws and ordinances. The value and efficiency of a young people's organization must essentially depend upon the zeal and fervor of the Church from which it springs. It should be the business of a young people's society to get a firm hold not only upon the good works of life but also upon the vital principles of our religion. The members should grapple them to their hearts as with hooks of steel and set them as jewels in the coronets of their lives. The pendulum of good works has swung us too far away from God. Some of us treat Him with utter indifference as though He did not exist.

It is surely possible to continue good works in society and to add in all our Church organizations a greater desire for knowledge and information upon these vital truths. The Church anywhere that is being deserted is being deserted because its various organizations are not appealing to the one vital need of every sentient human being, a need which may not be everywhere and always present, but which is sometime and somewhere surely present—a feeling by man that he cannot bear the burdens of life alone, that he must rest his faith and hope upon the Unseen and the Eternal.

VI

Christian Unity and the Supreme Mission of the Church

REPORT OF THE COMMITTEE ON EVANGELISM

By Rev. William H. Roberts, Chairman

CHRISTIAN UNITY AND THE SUPREME MISSION OF THE CHURCH

The Evangelistic Committee constituted by the Executive Committee of the Federal Council respectfully reports as follows:

The Christian Church was never so strong in numbers, so rich in resources, so thoroughly organized for work, or so desirous of accomplishing her supreme mission, as in these opening years of the twentieth century.

That supreme mission clearly stated is to proclaim Christ as the Saviour of sinful men, the author of that new life, which beginning with a new heart, shall make all things new, through a new view of God, a new thought of man, a new perception as to human life on earth, a new conception of human life beyond the grave, and a new force controlling each believer, the life which is hid with Christ in God.

The proclamation of Christ as Saviour is to be clear and definite. There is to be definiteness as to the human need, "they are all under sin, there is none righteous, no not one;" definiteness as to the purpose of the advent of Christ, "The Son of man is come to seek and to save that which was lost"; definiteness as to the breadth of the gospel invitation, "Come unto me all ye that are weary and heavy laden and I will give you rest"; definiteness as to the nature and effect of Christ's death, "Behold the Lamb of God, which taketh away the sin of the world"; definiteness as to the extent of the proclamation of Christ's truth, "Go ye into all the world, and preach the gospel to every creature," and definiteness as to the value of faith in Christ, "He that believeth on me, hath everlasting life."

The field of the proclamation of the gospel of Him who died for the world, is to be the world. The more the Church

in its parts and as a whole, is filled with the Master's spirit, the more earnestly will the gospel be taught to and in all nations. That the spirit of Christ is nowadays manifest in clear and definite ways in the foreign mission movements of the Christian Churches is unquestionable, and raises naturally the inquiry:

What of the Home Churches?

This inquiry is pertinent, because of the following truths:

(1) The field being the world, the home communities and the home lands are a part of the field which Christ commands to be cultivated. The Lord's command is imperative, as to the extent of the field, "Every creature."

(2) The church that is half-hearted in its purpose and effort to preach the gospel at home is a Church that fails of full loyalty to Christ.

(3) The Church that thus fails, is of necessity untrue to the obligations of human brotherhood.

That many Churches are endeavoring to perform duty is evident by their activities. Far more, however, remains to be done. To realize the situation think first of the conditions in our own land:

I. The Situation in the United States.

The United States by its history and its laws is a Christian nation. Nevertheless, statistics show that only about 40,000,000 of our people are directly connected with any Christian Church, of whom about 25,000,000 are Protestants. It is true that very few persons in the United States are willing to acknowledge themselves as non-Christian, but so-called "adherents" of any denomination cannot be regarded as professors of the Christian faith. They do not accept either Christ as Saviour and Lord, or the standards of moral conduct which the Christian Church advocates. The situation increases in seriousness when we understand that two-thirds of the voters

of the country are not connected directly with any church, either Protestant or Roman Catholic. These vast masses of unregenerate men are a great barrier in the way of spiritual advance, moral progress, and true material welfare for the Republic. There must be effort for the securing of a great change.

II. General Considerations.

The situation in the United States of America gives emphasis to certain general considerations prevailing in many lands, which should lead to an increase of evangelistic effort.

1. The wide-spread social discontent, the only cure for which is to be found in the gospel in its relation—first, to the soul of man, as the power of God unto salvation; and second, to the external conditions of life, as the transforming power, which brings in "the fruits of the spirit."

2. The universal mental restlessness. Education in its application to the masses of men through public school systems has produced mental conditions which do not make at first for Christian faith, but which, under the influence of the Gospel, can be so handled and developed as to result in great moral and spiritual advances.

3. The yearning and the acknowledgment of the need in all Christian lands for a revival of spiritual religion. This is notable in the United States and Canada, in England, Scotland, Ireland and Wales, in Australia and New Zealand, and in less degree on the Continent of Europe. This yearning is but a feeble reflection of the yearning of God for the salvation of sinners. The most pathetic of the parables of Christ is that in which God is pictured as a father watching for the return of a wayward son, and who while the prodigal "was yet a great way off, saw him and had compassion, and ran, and fell on his neck, and kissed him." With such a divine welcome for a penitent, how great should be the yearning and earnestness of Christians for the salvation of the lost!

4. The organized movements in the churches of Christ to give more pronounced manifestation to the conviction that the evangelistic spirit is, in its cultivation and its expression, loyalty to Jesus Christ. A majority of the Churches of the Federal Council, it is believed, have organized bodies of one kind or another directly related to evangelism, known at times by the name of Home Mission Agencies, at other times, as Evangelistic Committees or Commissions, and likewise as "Inner Missions." In addition to these, there is to be noted the existence of voluntary interdenominational organizations whose sole purpose is evangelistic work, among which the most notable at the present time are, those known as the Chapman-Alexander Mission, and the National Federated Evangelistic Committee, with headquarters in Chicago, Ill., of which the Rev. Johnston Myers, D.D., is Chairman.

III. Revivals of Religion.

The considerations just stated as they deal with the need for constant evangelistic effort, can be reenforced by the following facts as to revivals of religion:

(1) It is always to be remembered that the history of the Church is largely the history of revivals, using the word in the broadest possible sense. Beginning with Pentecost, the progress of the church, in all that makes for true Christianity, has been accomplished by great spiritual movements. Such a movement the Protestant Reformation of the Sixteenth Century was, for though great political changes accompanied that Reformation, yet its main characteristic was the spiritual transformation accomplished. Such too was the Reformation in Great Britain and America which in the Eighteenth Century broke the power of Deism and Unitarianism, and was the preface to the great spiritual advance of the Nineteenth Century.

(2) The purpose of evangelistic effort is spiritual rescue and the relief of spiritual needs by means of the preached

word, and by the power of the love begotten of faith in Christ, which seeks to bring about the internal renewal of those who have fallen under the dominion and rule of sin, as well as the removal of the outward evils that spring directly and indirectly from sin. The fundamental error to be overcome is sin, and external need can best be relieved by beginning with the internal necessity. In this we have the precept and example of Christ. We believe in works of Christian mercy, but there must be the faithful preaching and teaching of the word as the spiritual means of redemption. Only those persons animated by a living faith in Christ have ever successfully engaged in evangelism or proven to be great spiritual and moral forces in the Church.

(3) Revivals often furnish the methods most clear and direct for the redemption of the individual. Permanent rescue of the individual from sin and its evils begins with faith in Jesus Christ.

(4) The decided influence of Revivals upon communities in securing the acceptance of higher standards of conduct, resulting in genuine, moral progress. They invariably produce better homes, better living, confidence between man and man, neighborliness and the other primal virtues.

(5) The influence of Revivals upon nations also is very great, both as to standards of conduct and civic administration. The Gospel is the only real regenerator and preserver of nations.

(6) The effect of revivals upon the Church is notable in four lines: (a) They bring back the pentecostal passion and power. The great need of every generation is the passion for souls. (b) They add greatly to the membership of the Church. (c) They increase decidedly the supply of candidates for the ministry. Every revival of the past has been characterized by this feature. The Church needs leaders in all its work both at home and abroad, and leaders of the right

kind are chiefly produced through revivals. (d) They promote missionary movements, and increase the activity of the Church in every direction. All the great mission movements have had their origin in revivals.

(7) Above all they aid in the production in individuals of true Christian character. The power of a life lived in obedience to Christ is great, and the sum total of such lives is the greatest of human spiritual forces. There is an Army of the Lord, which from the heart can sing, "Onward Christian Soldiers."

IV. Co-operative Plan.

Having stated certain preliminary and fundamental considerations connected with evangelistic work in general, the Committee submits a proposed plan for co-operative work in evangelism, preceded by explanations so far as appear to be necessary. The fact is emphasized that leading evangelists connected with different denominations have reached the conclusion that the churches should give systematic and concerted attention to the cultivation of the evangelistic spirit, and also to the persons employed and the methods used in evangelistic work. There is also a general desire on the part of all evangelists worthy of confidence to come into closer touch with the Church of Christ, and to have the Church, through the Federal Council, take general supervision of evangelistic work. The Committee holds strongly to this opinion, and therefore proposes the establishment of a Commission on Evangelism with representatives thereon for each Church in the Federal Concil. It is suggested that this Commission should have a central office and should have the advisory powers indicated in the plan. The name proposed is the "Commission on Evangelism of the Federal Council of the Churches of Christ in America." Attention is drawn to the fact that the word used is "Evangelism" and not "Evangelistic Work." The word Evangelism includes in its meaning, principles as well as

activities, and is used also to express the fundamental idea back of all evangelistic work, that the spirit of evangelism is one which should be cultivated constantly in all congregations and should characterize the work of all pastors. The Committee further desires it distinctly understood that it is not to be regarded as supporting any special theory or any particular method in connection with Evangelism. The general purpose of the plan proposed, and the primary feature of the work of the Commission, is to be the filling of the minds and hearts of the ministers and members of all Churches with the spirit of Him concerning whom it is written, "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." Reverently following in the footsteps of the divine Saviour, and relying upon the Holy Spirit for His blessing upon the work, the following plan is recommended to the Federal Council for adoption.

PLAN:

1. NAME: The name of the Commission shall be—"The Commission on Evangelism of the Federal Council of the Churches of Christ in America."

2. The membership of the Commission shall be apportioned in the manner specified in By-law No. 8 of the By-laws of the Council.

3. POWERS OF THE COMMISSION: The Commission shall have power to deal with the following matters: (a) The establishment and conduct of a general office; (b) The appointment of officers except the chairman, and of agents and committees; (c) The offering of aid to all Evangelistic Committees and Agencies of the denominations, in connection with denominational and general evangelistic efforts. (d) The accrediting of evangelists upon certification of good standing from denominational committees or other ecclesiastical authority. (e) The promotion of the spirit of evangelism, and instruction in

the principles and methods of evangelism in all the churches and especially in theological institutions; (f) and the stimulation of the production of a body of literature, educational as well as inspirational in character, dealing with methods of work as well as principles.

4. Officers and Committees: The officers of the Commission shall be—a Chairman, to be appointed in accordance with By-law No. 8, a Vice-Chairman, a General Secretary, a Treasurer and such other officers and agents as may in the judgment of the Commission be necessary from time to time. The Commission may also appoint an Executive Committee, and other Committees as circumstances may require.

5. Expenses: The expenses of the Commission shall be provided by voluntary contributions, which the Commission is authorized to solicit.

6. Methods of Work: The following rules as to methods of work shall be binding upon the Commission; (a) Work within any given denomination shall be entirely within denominational control, through an agency appointed by its supreme governing or advisory body, such agency to be a medium of communication with the Commission; (b) No particular method of evangelistic work shall be commended by the Commission, but information shall be given as to all methods; (c) Proposals for interdenominational movements shall be advised upon, first, with denominational agencies, and then shall be carried forward, with their consent, under the auspices of the Commission.

7. Miscellaneous: The Commission shall have power to arrange for and control all the details of its business, and shall report to the Executive Committee of the Federal Council annually, and whenever required, and also to the meetings of the Council.

Christian Unity and the Social Order

I

The Kingdoms of This World; The Kingdom of Our Lord

THE REPORT OF THE COMMISSION ON THE CHURCH AND SOCIAL SERVICE

By Rev. Charles S. Macfarland, Secretary

THE KINGDOMS OF THIS WORLD; THE KINGDOM OF OUR LORD.

During the larger part of the Quadrennium, the Commission was directed by voluntary service which, while not unremitting, was not ineffective. Several important Conferences were held, each marking some progress. The scope of its work became apparent and the pressure upon it brought about its gradual organization for effective procedure.

A Committee of Direction was selected, and Rev. Charles Stelzle was elected as Secretary. During the latter part of this earlier period, the Commission had an office in the Presbyterian Building and the Secretary was given some clerical assistance. Committees on Propaganda and Research were appointed and prosecuted their work with unusual effectiveness when it is remembered that the service was rendered entirely by men occupied in other fields which constituted their primary obligation.

Under the direction of Mr. Stelzle, wide correspondence was opened up and conferences of inquiry were held with some of the leading social workers of the nation. Literature was distributed in large quantities, including "The Church's Appeal in Behalf of Labor" and "The Church and Modern Industry." Mr. Stelzle served as Fraternal Delegate to the American Federation of Labor each year and Labor Sunday was widely observed.

Perhaps the most important operation during this preliminary period was the investigation of the steel industry at South Bethlehem, Pennsylvania, the report of which received wide distribution and was regarded as one of the most important utterances on the industrial situation that had been made up to that time by the Church.

Record should be made of the important voluntary service

rendered by Secretary Stelzle, who, in addition to his own large task, gave to the Federal Council not only his unusual talent, wide information, and effective secretarial ability, but also a large proportion of time in efficient service, and it is largely due to this that we were able to maintain important work under purely voluntary organization.

The momentum of the work already accomplished and the wide and rapidly opening field impelled the Executive Committee of the Federal Council, at its Annual Meeting at Washington, January 25th, 1911, to appropriate a sum sufficient to begin the prosecution of organized work and a special committee, appointed for the purpose, recommended that the Rev. Charles S. Macfarland be invited to assume the Secretaryship, and he was unanimously elected. Dr. Macfarland's preparation had included pastorates in a mission, a suburban church, a country church, and one in an important industrial center; experience as a university teacher and lecturer; as a writer; and as a social worker. He began the work of organization in the early summer, and in October, 1911, the present program was in operation.

Miss Caroline W. Chase was called from the offices of the American Baptist Foreign Mission Society in Boston, as Assistant to the Secretary. Rev. G. Frederick Wells, then Research Secretary of the Federal Council, was elected as Clerk of the Commission, and offices were opened in association with those of the Federal Council in New York.

Some additions were made to the personnel of the Commission, and it now includes leading Social Workers, Home Mission Secretaries, Ecclesiastical Officials, Theological Professors, College Presidents, Professors of Economics, Business Men, Labor Leaders, Pastors, and other representatives, so that nearly every needed element is included. The Committee of Direction has voted to request the Nominating Committee of the Federal Council to add women to its membership in an interest which is probably apparent.

The report of the Secretary for 1911 has been printed in the Annual Report of the Executive Committee of the Federal Council. It recorded three meetings of the Commission during that year and monthly meetings of its Committee of Direction, presented the plan of work adopted by the Commission; recorded the beginning of interrelated work between the denominational departments, the Commission, and the National Agencies for social uplift; plans for literature; the institution of the campaign for one-day-in-seven for industrial workers, and other similar work. A large amount of field work and secretarial visitation was reported, including a brief visit to England for the study of federation and social movements abroad. It was evident that a wide sphere had been opened up and the plans of the Commission were approved by the Executive Committee of the Federal Council in Pittsburgh, December 12, 1911.

At the meeting of the Executive Committee of the Federal Council in Pittsburgh, Dr. Macfarland was elected as Acting Executive Secretary of the Council, and the Commission somewhat reluctantly voted to comply with this arrangement with the understanding that he should continue as Secretary of the Commission.

While this has limited the progress of the distinct work of the Commission, some equivalent has been gained by enlisting the co-operation of the Denominational Social Service Secretaries and through the fact that Dr. Macfarland has been able in his secretarial visitation and other work to carry along the two interests at the same time. An adjustment was also made in the mutual office arrangements of the Federal Council and the Commission whereby both departments were served with the greatest economy.

The Commission's Plan of Work

THE DEVELOPMENT OF A NATIONAL OFFICE ON THE CHURCH AND SOCIAL SERVICE

The office has become a fairly equipped center for information and guidance in the work of the churches. A Social Service Library of over a thousand volumes has been gathered, consisting almost entirely of the latest books. About eighty-five social service magazines, one hundred and fifty labor papers and magazines, and a number of industrial and trade magazines are regularly received and kept on file.

The literature of the denominational departments, the various movements and organizations for social reform, and labor movements is collected, so that a pastor or social worker desiring information within the domain of the Commission will soon be able to find it at the office of the Commission.

Interdenominational Co-operation

In the remainder of this report, and especially under this section, reference is necessarily made, not only to the work of the Commission itself, but also to the denominational work. It is not, however, an attempt to describe that work, but to mention it so far as it relates especially to the interdenominational interests represented in the Commission.

A report of this Commission would be very incomplete if it did not include such reference to a common work carried on by the denominational departments for which the Commission serves as a common point of contact.

By request of the denominational Secretaries, there is in preparation a pamphlet reviewing the entire scope and achievements of the denominational agencies.

Much of this work on the part of any one denomination serves all the others equally and it is mainly to this that

reference is confined, in an effort to set forth in outline, the work which the various bodies are doing at so many points, in common and in co-operation.

Immediately following the establishment of the office, an interdenominational conference was held in Boston in June, 1911, in connection with a meeting of the National Conference of Charities and Correction. This preliminary Conference ordered the general Interdenominational Conference held in Chicago in November, 1911, and reported in full in the Report of the Executive Committee of the Federal Council for 1911. The succeeding Conference was held December 3 and 4, just preceding this Quadrennial meeting.

Perhaps the most important procedure in the mutual association of the denominational movements was the organization of a Secretarial Council which consists of Rev. Henry A. Atkinson, Secretary of the Congregational Brotherhood; Dr. Samuel Z. Batten, Secretary of the Baptist Department of Social Service and Brotherhood; Rev. Frank M. Crouch, Field Secretary of the Protestant Episcopal Joint Commission on Social Service; Rev. Charles Stelzle, Superintendent of the Presbyterian Bureau of Social Service; Rev. Harry F. Ward, Secretary of the Methodist Federation for Social Service; and Dr. Warren H. Wilson, Superintendent of the Presbyterian Department of the Church and Country Life. At a recent meeting of the Committee of Direction, these Secretaries were elected as Associate Secretaries of the Commission, subject to the acceptance of the relationship by their respective organizations, and for such work as could be done better under such a relationship.

The Literature Committee is arranging that the literature shall be prepared and issued, so far as possible, in common. This provision includes other interdenominational movements so far as they are issuing social service literature, which serves a common purpose.

Plans for Social Evangelism on the part of the Secretaries

are under way and there are, at the present time, several engagements for the spring in various cities. On Labor Sunday, Secretaries Atkinson and Batten represented the Federal Council Commission in two important cities and Secretary Atkinson served with the Secretary of the Commission as Fraternal Delegate from the Federal Council of the Churches of Christ in America at the last Annual Convention of the American Federation of Labor.

Recommendations from this Council come to the Committee of Direction for action and at the present time the initiative is generally taken through the united recommendation of these Secretaries.

While each of these Secretaries represents his denominational agency, it is understood that the Secretary of the Commission shall represent in the Secretarial Council all the other denominations in the Federal Council. At the same time, however, a larger informal Secretarial Council includes representatives of the other denominational committees, so far as such have been appointed.

The Denominational Agencies

These have all, so far as they have proceeded in the distinct interest of social service, adopted the same general program, and practically all of the National Assemblies of the denominational bodies have approved this co-operative relationship with each other through the Federal Council Commission. Therefore a brief review should be included, to indicate the Social Service forces represented in the Federal Council.

The Presbyterian Board of Home Missions includes the Bureau of Social Service under Rev. Charles Stelzle as Superintendent, the Department of Church and Country Life under Dr. Warren H. Wilson as Superintendent, and the Department of Immigration, under Rev. William P. Shriver as Superintendent; and is, as is well known, thoroughly organ-

ized and has for years been performing an effective work. This Board has largely led the way, has always done a largely unsectarian work and many of the general matters now committed to this Commission and in which other denominational bodies have shared, were initiated by it.

The Methodist Federation for Social Service, in October, 1912, elected Rev. Harry F. Ward as Secretary and has adopted a large program which it is putting into speedy execution.

Another body to take significant action during the past year is the *Baptist Department of Social Service and Brotherhood,* of the Northern Baptist Convention. Rev. Samuel Z. Batten, D.D., entered upon his service as Secretary in October, 1912, and brought with him a program which, for a long time, had been ready and which he has already put into operation.

The Congregational Brotherhood of America, representing the Congregational Churches in the interests of labor and social service, has made steady progress during the past year and appears now to be permanently established. The Secretary of this Brotherhood is Rev. Henry A. Atkinson.

Another of the bodies efficiently organized during 1912 was the *Joint Commission on Social Service* of the *Protestant Episcopal Church.* Its Field Secretary is Rev. Frank Monroe Crouch, who recently began his full service with a program already under way, and the Protestant Episcopal Church bids fair to be among the leaders in this work.

Other denominations are partially organized with steady voluntary service. *The Disciples of Christ* have a definitely empowered Commission, with Professor Alva W. Taylor as Secretary. *The Christian Church* has established its work in co-operation with its Home Mission Department, Rev. O. W. Powers, D.D., being both Home Mission and Social Service Secretary. *The Society of Friends* at its recent Five Years' Meeting also appointed and authorized a Committee of which

Professor Rufus M. Jones is the Chairman. *The United Presbyterian Church* has a Commission on Social Service with Dr. W. E. McCulloch, Chairman, including a Committee on Industrial Relations whose Chairman is Rev. H. H. Marlin. These Committees are, we believe, finding strength in their relationship with each other and the more highly organized bodies.

Other denominations which have, up to the present time, reported no organized work but have been represented by delegates at the Interdenominational Social Service Conferences, are the Free Baptist Church, the German Evangelical Synod, the Mennonite Church, the Methodist Episcopal Church, South, the African Methodist Episcopal Church, the Reformed Church in America, the Reformed Church in the U. S., and the United Brethren. All of these bodies are in process of organization and some of them already have definite organizations particularly in the interest of the Country Church and Rural Life. Mention should be made of the effective social work of the Women's Missionary Society of the M. E. Church, South, including Receiving Stations for Immigrants, Social Settlements, Rescue Homes and efforts for the abolition of Child Labor.

The other constituent bodies of the Federal Council are in no sense indifferent, and there is not only a warm spirit of interest in the work of social uplift, but also a large amount of work being done in local communities. The Lutheran Church has its Inner Mission. The Moravian Church is giving attention to the problems of Country Life, and the others,—the Evangelical Association, the Methodist Protestant, the Reformed Episcopal, the Reformed Presbyterian, the Seventh Day Baptist, the United Evangelical and other churches are engaged especially at important centers in the work under consideration. The Southern Presbyterian Church has, all through the South, a large home missionary work which gives special consideration to social problems

and, in particular, those in relation to country life. It should also be remembered that all the denominations through their Home and Foreign Mission Boards are engaged in the work of social regeneration.

Co-operation with Interdenominational Movements

Not only are the denominational Departments working together in their common task, but interdenominational movements, such as the International Committee of the Young Men's Christian Associations and the National Board of the Young Women's Christian Associations, in their special departments, are taking up the same problems from the same points of view. Joint secretarial conferences have been held recently with representatives of these two bodies, especially with regard to the problems of student life. The Commission has many departments of work in common with these two organizations, would gladly welcome co-operation and affiliation, and some of the Secretaries are, at the present moment, engaged in a serious endeavor to work out mutual plans.

So far as the issuing of Social Service Literature is concerned, there are other organizations, publishing such literature, with whom the closest co-operation is desired in the publishing of a common literature.

A World Problem

Largely through the visit of the Secretary to England and Germany in the summer of 1911, the Commission has entered into co-operative relationship with similar movements abroad, in the Free Church Council of Great Britain and, more particularly, in the Student Movement of the Christian Associations. How far this relationship may extend it is not easy to prophesy.

The Work of Education

The most important element in this phase of our work goes back to the Theological Seminaries and Colleges. Considerable correspondence has been conducted in this interest, and conference has been held with members of several Faculties and bodies of students. The Commission has been called upon to suggest courses of study in some instances. The increasing call for social service secretaries of church federations will make another demand upon the Seminaries. It was upon the initiative of the Commission that the Federal Council called the Conference of Theological Seminaries just preceding this Quadrennial meeting.

The Schools of Civics, Philanthropy and Social Service are increasingly under the necessity for preparing social workers to go out knowing how to engage and utilize the forces of the ministry and the Church in the communities where they will serve.

Some correspondence and conference has taken place with teachers of Ethics and Social Science in the Colleges and Universities as to the preparation of our young people for social service from the religious point of view.

The most important work of the immediate future is the education of the people in our churches, but antecedent to this is the necessity that pastors themselves shall understand our social problems and needs.

Relationship Between the Commission and Social Movements

The Commission has offered to place its services at the disposal of all such movements, and during the past year it has had a growing relationship with many of these organizations, including the Playground and Recreation Association of America, the National Child Labor Committee, the American Association for Labor Legislation, the New

York Association for Labor Legislation, the American Federation of Labor, the National Conference of Charities and Correction, the National Association for the Study and Prevention of Tuberculosis, the American Prison Association, the Editorial Staff of the "Survey," the Charities Publication Committee, the Russell Sage Foundation and other similar bodies.

Much literature and many communications, usually 5,000 or more at a time, have been sent out to the pastors and churches in various interests on behalf of these organizations.

The Chairman, Secretary and other members have represented the churches on many Committees of these bodies, including the Committee on Standards of Living and Labor of the National Conference of Charities and Correction, the Platform Committee of the Sagamore Conference, the Southern Sociological Congress, the Executive Committee on Industrial Relations, the American Association for Labor Legislation, the New York Academy of Political and Social Science. The last-named organization held a special evening meeting on the subject of the Church and Social Service, at which Bishop Hendrix, President of the Federal Council, was one of the guests and speakers.

One of the important matters under consideration at the present moment is the adjustment of the various Sundays devoted, on the part of the pastors and churches, to these causes.

Literature

A large amount of literature has been widely distributed. The most important leaflets, pamphlets, etc., are as follows:

The Church's Appeal in Behalf of Labor;

The Church and Modern Industry;

Report of Special Committee of Investigation concerning the Industrial Situation at South Bethlehem, Penn.;

Report on the Industrial Situation at Muscatine, Iowa;
Suggestions for Labor Sunday;
Program for Labor Sunday;
A suggested Program of Work for Men and Religion Campaigns;
A Plan for Social Work;
Social Survey for Rural Communities (by Mr. Wells);
Reading Lists;
The Study of Social and Industrial Questions;
A Social Service Catechism;
A Social Service Program for the Parish (Frank M. Crouch, for the Protestant Episcopal Commission);
Social Service for Diocesan Commissions (Frank M. Crouch, for the Protestant Episcopal Commission);
The Church and Social Work (Reprint from the Proceedings of the National Conference of Charities and Correction);
The Church and Social Work (prepared for the Social Service Committee of the Men and Religion Forward Movement in Philadelphia, by William O. Easton).
Seven Years of Child Labor Reform (prepared by the National Child Labor Committee);
Christian Work for Men and Boys;
The Men and Religion Movement (a reprint of the Secretary's article in the Homiletic Review);
A Record of Development (for the use of the Home Missions Council).

The Literature Committee has prepared for the publication of a series of Handbooks, and it is expected that some of these will come from the press within a very short time. This series of Handbooks was preceded by "The Social Creed of the Churches," authorized by the Commission,

edited by Secretary Ward, in which Secretaries Atkinson and Batten co-operated. By authorization of the Federal Council, a new book by Dr. Macfarland was issued with its imprint, entitled "Spiritual Culture and Social Service."

In this connection, it may be observed that the following books by the denominational Secretaries have recently appeared: "The Christian State," and "The Social Task of Christianity," by Samuel Z. Batten; "American Social and Religious Conditions," "The Gospel of Labor," and "The Church and Labor," by Charles Stelzle; "The Church and the Open Country," "Community Study," "Evolution of the Country Community," and "Community Studies for Cities," by Warren H. Wilson; "Social Work of Christian Missions," by Alva W. Taylor; "Social Ministry," edited by Harry F. Ward. Many members of the Commission have, during the past year, made important contributions to Social Service literature.

There has been a constantly increasing demand for the printed literature of the Commission. The denominational Secretaries and the Secretary of the Commission have contributed widely to magazines and newspapers. Of especial value to the common work have been Mr. Stelzle's syndicate articles in the labor press; and those issued in the religious and daily press during the Home Mission Week Campaign, by Mr. Stelzle, as Secretary of the Campaign.

Bulletins have been sent to the social magazines and labor and trade journals informing their readers of the deepening interest of the Church in their common problems. The Secretarial Cabinet joined in the request that "The Survey" should institute the department relating to the work of the Church and Community, now under the editorship of Graham Taylor. Study courses and bibliographies have been issued by the Literature Committee and have been in wide and constantly increasing demand.

The Problems of Industry

The Commission used its influence in securing the Federal Commission on Industrial Relations. A large number of business men, who are leaders in industry, have been secured as sustaining members of the Commission and are constantly receiving its literature. Our office is frequently called upon for counsel and advice by representatives of labor, and Secretaries Stelzle, Macfarland and Atkinson have received a warm welcome at the Conventions of the American Federation of Labor.

Said Frank Morrison, Secretary of the Federation of Labor, at the recent Convention at Rochester: "The moral effect of the visitation of fraternal delegates from the Federal Council of the Churches of Christ in America to the representatives of Labor in the American Federation of Labor cannot be overestimated, and the mingling of such leaders of religion with the leaders of the workingmen is, I believe, bringing about a feeling of fraternity and brotherhood which is elevating and, we trust, mutually helpful."

Investigations

One of the most distinct pieces of work by the Commission itself was the investigation of the industrial warfare at Muscatine, Iowa, by a Committee consisting of District Secretary Charles E. Bacon, Chairman; Secretaries Atkinson, Batten and Ward, and Professor Graham Taylor, which prepared a fair, interpretative and educative report on the whole situation.

A Record of Investigations and Surveys in local communities by the denominational commissions and local churches would reveal a surprising amount of sympathetic interest and earnestness.

Likewise, many local federations and associations of churches, especially during the Men and Religion Forward Movement, have made valuable surveys and investigations.

The One-Day-in-Seven Campaign for Industrial Workers

This has been undertaken by joint relationship with the American Association for Labor Legislation, and plans have been made by a Committee consisting of John B. Andrews, the Secretary of the American Association for Labor Legislation; John A. Fitch, of "The Survey," and the Secretary of the Commission.

State Committees of representatives of the various denominations have been appointed and urged to take up the matter in their several States. The American Association for Labor Legislation is preparing the necessary legislation in the various States. On Labor Sunday this subject was presented from many thousand pulpits, in response to the suggestion of the Commission.

Labor Sunday

Estimated by the records of the office, something like twenty thousand pastors and churches appear to have observed Labor Sunday, following the Suggestions and Program of the Commission. Secretaries Batten and Atkinson represented the Commission at Federation Meetings on that Sunday.

Co-operation in Forward Movements

The Commission offered its services to the Men and Religion Forward Movement Campaign. The Secretary was called upon to conduct the Social Service department of the Campaign in six auxiliary cities, and to hold conferences with Social Service Committees in about a dozen other cities, and several of our members rendered assistance to the Social Service leader of the Campaign, Mr. Stelzle.

Toward the end of the Campaign, the Commission entered into correspondence with all of the main and auxiliary cities and, in a large number of cases, has been working in co-operation with the local committees on social service.

The Country Church and Rural Problems

A beginning has been made in this important work. Mr. Wells, during his term of service as Assistant to the Executive Secretary of the Council up to October 1, 1912, did a large amount of important work. A considerable number of articles by Mr. Wells were printed. He prepared a complete and valuable Social Survey for Rural Communities and made several addresses at rural life conferences.

Several of the denominations have recently appointed special committees on country life and others include this department under the work of their Social Service Commissions. The recent Interdenominational Conference included delegates from these committees.

While the Federal Council has not yet become of any substantial service in uniting the common forces, record should be made of the large amount of community work, of benefit to all the local churches, in many States and cities, by the denominational departments, especially that of the Presbyterian Board, which has performed a large interdenominational work.

There is a large opportunity for this Commission to serve as a common body in which the forces now at work would come together and through which relationship the other denominations might receive sympathetic help in developing their work, the Commission serving as the medium by which the possessions of one would be available for all.

The Relation Between the Commission and the Work of Federation

This relation is reciprocal. Social work can only be done by united action, and the social service agencies furnish important objectives for federation.

As a national body, the Commission needs to work down through the denominations, but also directly with the local communities in local federations.

Several of the city federations now have Secretaries distinctively for the work of Social Service.

The denominational Secretaries and representatives are rendering, and may render, large service in this interest. While they are carrying on their denominational work they often find it possible to serve the interdenominational interest without hampering their particular interests. There is large opportunity for common service through this work in the local communities.

The Commission has established correspondents and representatives in association with local federations.

This is a field in which the various Home Missionary Secretaries enter into the fullest co-operation. They have a strategic opportunity to federate the churches in the interest of the social aspect of Home Mission work, and it is to be hoped that increased use may be made of it.

Financial Support

The Committee of Direction authorized, at the meeting of December, 1911, a budget of $5,000 over and above the amount appropriated by the Executive Committee of the Federal Council, and something more than this sum has been raised and expended.

The Commission has about a thousand "sustaining members."

The Field Work

During the past year the Secretary has visited, in the interests of its work, twenty-five cities, and has delivered addresses on social problems at about a dozen national gatherings, has conducted many conferences and institutes, and responded to a large number of requests to address various meetings upon the work of the Commission. Theological Seminaries, about fifty factory meetings, and various pop-

ular gatherings have been addressed, and in his pulpit work on Sundays the interests of the Commission have received consideration. At mass meetings for men several thousand men have heard the message. Several cities have been visited for conferences on social problems, lasting from one to six days each. Additional details of this work will be found in the report as Acting Executive Secretary of the Council.

Thus has been supplemented the work of the denominational Secretaries, who have, in this, not confined themselves to denominational limitations, but have rendered an equally common service in a multitude of instances, oftentimes as representatives of the Federal Council.

We desire to place on record the gratitude of this Commission to the Corresponding Secretary of the Federal Council, Dr. E. B. Sanford, for his warm and earnest support of the work of our Secretary for the past year. In the earlier years, Dr. Sanford's broad vision and irenic spirit led him to propose this work, and long before the light had come to many he, from the first, saw that Christian Unity in the Spirit and Christian Service to humanity were essentially identical. We rejoice at the way in which the older and the younger Secretary have blended their ideals and service.

The following vote was recorded at the last meeting of the Committee of Direction:

"By special action the Committee of Direction desire also to record their high appreciation of the success with which Dr. Macfarland has discharged his duties as Secretary of the Commission, though during the year he has carried larger responsibilities in connection with the Federal Council. To the organization of a new work he has brought initiative, great energy, a wide knowledge of social conditions and a clear vision of the social mission of the Church.

We regard the gratifying results of the past year as an earnest of greater future accomplishment."

Not all has been done that ought to have been accomplished, and yet it may be said that the progress of the past year has been greater than in the preceding decade. A work of wide education and the massing of great forces has, at least, been begun. A group of secretaries, with many years before them, and all of them combining moral earnestness and spiritual passion with gifts of utterance and execution, have been brought together, representing large bodies of strongly organized Christian men and women, to direct a common task on behalf of 150,000 churches of Christ for the regeneration of human society.

Your Commission would ask you, representing this great force, to take account of the meaning of this movement.

The most significant aspect of it is, perhaps, the deep and now inextricable relationship between these churches and their leaders and our great social movements and their leaders. The influence of Christianity and the Gospel, upon the rapidly rising social-democratic movement of the world, is a momentous sign of our day and generation. It already towers in significance above every other phase of the social movement. So far forward have we moved beyond the standing ground of the Council at Philadelphia in 1908. As never before in all history, "the whole creation groaneth and travaileth," awaiting the coming of the Son of Man.

The Social Creed, as it has come to be called, of the Federal Council in 1908, came out clearly and concretely upon the inhumanities against which the instincts of Christian mercy asserted themselves. Because our vision was not so large, or because our faith was smaller, we then touched more lightly upon the questions of social justice.

Our constituent bodies have met during these four years and have, from year to year, taken advance positions.

At the National Conference of Charities and Correction the report of its Committee on Standards of Living and Labor went farther than the previous standards of the Federal

Council, but it should be noted that it was, in every article, very largely based upon the Federal Council platform. Indeed, it may not be out of place to call attention to the fact, in a time when the church is being severely reprimanded for her negligence, that the first emphatic utterance of the kind made by any body of men other than those moved more considerably by self-interest, was by the Christian Church as represented in this Federal Council.

We recommend that this Council accept for its spirit and substance, without regard to matters of detailed application, the report of the Committee on Standards of Living and Labor of the National Conference of Charities and Correction, entitled "Social Standards."

We ask you to reaffirm our declaration of four years ago: "To us it seems that the churches must stand—

For equal rights and complete justice for all men in all stations of life.

For the right of all men to the opportunity for self-maintenance, a right ever to be wisely and strongly safeguarded against encroachments of every kind.

For the right of workers to some protection against the hardships often resulting from the swift crises of industrial change.

For the principles of conciliation and arbitration in industrial dissensions.

For the protection of the worker from dangerous machinery, occupational disease, injuries and mortality.

For the abolition of child labor.

For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

For the suppression of the "sweating system."

For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for

that degree of leisure for all which is a condition of the highest human life.

For release from employment one day in seven.

For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

For the most equitable division of the products of industry that can ultimately be devised.

For suitable provision for the old age of the workers and for those incapacitated by injury.

For the abatement of poverty."

During the past year the Committee of Direction voted that the scope of this declaration should be extended to cover other matters than those strictly industrial and to comprehend these more adequately.

By the vote of the Commission and in mutual conference with the Methodist Federation for Social Service, the following articles were changed or added, and the declaration, thus enlarged, has already received unanimous approval and authorization by the General Conference of the Methodist Episcopal Church in session assembled at Minneapolis in May, 1912.

"For the protection of the family, by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.

For the fullest possible development for every child, especially by the provision of proper education and recreation.

For the abatement and prevention *of poverty.*

For the protection of the individual and society from the social, economic, and moral waste of the liquor traffic.

For the conservation of health.

For the right of all men to the opportunity for self-maintenance, for safeguarding this right *against*

encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment."

To these we recommend that this Council also give its hearty assent.

The complete utterance is as follows:

"THE CHURCHES MUST STAND:

1. FOR EQUAL RIGHTS AND COMPLETE JUSTICE FOR ALL MEN IN ALL STATIONS OF LIFE.

2. FOR THE PROTECTION OF THE FAMILY, BY THE SINGLE STANDARD OF PURITY, UNIFORM DIVORCE LAWS, PROPER REGULATION OF MARRIAGE, AND PROPER HOUSING.

3. FOR THE FULLEST POSSIBLE DEVELOPMENT FOR EVERY CHILD, ESPECIALLY BY THE PROVISION OF PROPER EDUCATION AND RECREATION.

4. FOR THE ABOLITION OF CHILD LABOR.

5. FOR SUCH REGULATION OF THE CONDITIONS OF TOIL FOR WOMEN AS SHALL SAFEGUARD THE PHYSICAL AND MORAL HEALTH OF THE COMMUNITY.

6. FOR THE ABATEMENT AND PREVENTION OF POVERTY.

7. FOR THE PROTECTION OF THE INDIVIDUAL AND SOCIETY FROM THE SOCIAL, ECONOMIC, AND MORAL WASTE OF THE LIQUOR TRAFFIC.

8. FOR THE CONSERVATION OF HEALTH.

9. FOR THE PROTECTION OF THE WORKER FROM DANGEROUS MACHINERY, OCCUPATIONAL DISEASES, AND MORTALITY.

10. FOR THE RIGHT OF ALL MEN TO THE OPPORTUNITY FOR SELF-MAINTENANCE, FOR SAFEGUARDING THIS RIGHT AGAINST ENCROACHMENTS OF EVERY KIND, AND FOR THE PROTECTION OF WORKERS FROM THE HARDSHIPS OF ENFORCED UNEMPLOYMENT.

11. For suitable provision for the old age of the workers, and for those incapacitated by injury.

12. For the right of employees and employers alike to organize; and for adequate means of conciliation and arbitration in industrial disputes.

13. For a release from employment one day in seven.

14. For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

15. For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

16. For a new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised."

That we should thus make an advance is called for by the fact that the problems which face us, while probably not greater, are more plainly seen by us than they were four years ago.

More clearly than then does society now recognize the right and the duty of our people, and especially the industrial workers, to seek proper organization for justice, conciliation, and arbitration. Just as strongly does it feel that such organization itself should be under the higher law which it invokes.

More distinctly do men discern that mere power does not confer a moral title to reward. That powerful interests have not ceased to take toll of our labor, to levy tribute on the people, to exercise a taxing power without authority, and that they are thereby continuing to amass the wealth of the nation in dangerous aggregations, there is common consent.

That a large part of this is in the nature of extortion, that it is, in too large measure, the cause of poverty and of many of the evils against which we cry aloud, that if we evade it, we are still trying to cure effects without touching causes, and are seeking to ensure moral evolution without taking account of resident forces, are matters of public conscience.

We record, with deep regret, the increasing prodigality upon the part of irresponsible men and women who have come into large possessions, and we would point out the clear and intimate relation between a reckless and ostentatious display of wealth and the revolutionary and defiant demeanor of the multitudes who feel, whether rightly or wrongly, that it is made at their expense. We should deplore the defiance of sobriety and order on the part of every element of human society and should fix the blame on the one when it is clearly the cause, of which the other is the effect.

"All things are ours as we are Christ's, and Christ is God's." All of these are the Church's problems—the uplifting of the home, the natural isolation of the family, the rights of childhood, the means of reasonable comfort, education, recreation, and refinement, the securing of proper conditions in our rapidly increasing habitations for working people, the promotion of a healthful social life for them, the conservation of womanhood, the work of our public schools in the making of citizens, the Christianizing of the immigrant population. We have a duty as relates to the industrial, social, and moral welfare, of social outcasts, discharged prisoners, drunkards, and degraded women. The necessity for redistribution of talent calls upon the Church to give its membership the discipline which will fit them for a higher economic life, in order that they may cease to crowd those who are at the bottom of the social structure.

To all these and a multitude of other interests the Church is called to minister, that the leaves of the tree of life may be for the healing of the people.

Our social leaders have faith that the mountain of poverty can be removed and cast into the midst of the sea, and we must not be behind them in that faith.

Above all, the Christian Church is coming to realize that in this she is not turning aside from her task; for it she needs no new forces. It is simply the translation of her spiritual culture into a great human service in obedience to the command of her Master.

It is not confusing the Kingdom of Heaven with an economic state of equilibrium. It is not simply resolving man's spiritual and moral life into an economic process. If it were, it would be calamitous and sad.

It is the attempt to make our economic order the outward and material expression of our moral and spiritual principles, or, to put it conversely, it is making our moral and spiritual life the ideal and end of our economic order.

We are not to confuse the worship with the material building in which we hold it. We realize that upon this earth heavenly treasures must be kept in earthen vessels. A pure body is the only fitting habitation of the soul.

We are not to forget that we can have no Kingdom of Heaven on earth until our economic programs are fashioned in the light of spiritual ideals and with spiritual ends in view, and we are to remember that the world will come together in the consummation of sympathy, tenderness, and brotherhood only when all men are brought to sit together at the feet of Christ.

The Christian Church has thus the three-fold vocation of conscience, interpreter, and guide of all social movements. She should determine what their motive and conscience should be, inspire them with that motive and impose that conscience upon them. She should interpret to them their inner and ultimate meaning; then, with a powerful mind and hand and heart, guide them toward their heavenly goal. Her viewpoint is from above; she approaches life from within; she guides it toward its spiritual ends.

Nor is the Church called upon to assume the political tasks or duties of the nation. The Church is to do her work in the social order by bringing to bear upon it the idealism of her Gospel and by infusing it with the impulse of her sympathy. The business of the State is to bring about such economic conditions and environment that the idealism of the Gospel may have as clear and fair a field as possible. It is this that justifies the Church, not in entangling herself in economic machinery, but in turning to the State for a co-operation which will enable her to do her sacred task.

For the situation is veiled in a mysterious darkness. We ought to know the real proportion or disproportion between dividend and wage, between selfishness and human sacrifice. Is it not time for the Church to say to the State in the name of her Master: There is nothing covered that shall not be revealed and nothing hidden that shall not be made manifest?

Our problems, nearly all of them, at least, go back to the fundamental one, of Industry. We are not unaware of its confused ethics or of the difficulties in the way of securing an industrial equality which shall ameliorate our social wrongs, but this need not daunt us in our faith that the Gospel professed by the Churches of Christ in America is equal to the task.

The fact that to-day social unrest pervades the favored few and not only the unfavored many, is a luminous sign of hope.

There are many—far many more than there were four years ago—of our leaders in industry and commerce, high-minded men, with sympathetic hearts, who are seeking to extricate themselves and their fellows from the toils of a bewildered economic system.

There is a rapidly increasing host, of democratic leaders, chosen by the masses of the people, who are seeking the highest liberty under moral law.

We believe that these are to displace, in power, those

whose spirit is bitter, whose selfishness is primary, whose philosophy is determinism and whose political economy is that of a sometimes paternalistic feudalism, which they blindly seek to conserve in the face of an industrial democracy chartered by the Gospel of Jesus Christ; and those faithless guides of the people who simply worship the mammon that other men possess.

There is no finer opportunity for service in our day than is before those men to whom have been committed the direction of these great interests, calling for clear heads and sympathetic spirit, and to these saving elements it is becoming clear, as it is to those not so close to the situation, that we may take our choice, between legitimate and wisely guided democratic organization, as a conserving, constructive, evolutionary agency, mingling at least light with heat, serving not only to incite but also to restrain; our choice between this and the anomaly of unregulated riot, in the very cause of justice. For revolution is here, not as a vague and idle threat, but as a stern reality. So much for the long-sown seeds of our neglect.

Instead of solidarity and communal action for the uplift of the people, we may have mankind destroying the plague of injustice by burning down its own house, and meeting social wrongs by social wrong.

The scene is shifting. The masses of the people are divided among themselves, and this imminent social crisis will give the Church the sovereign opportunity of all her history to establish peace with the administering hand of Justice. She is called now to be the leader of leaders of a bewildered democracy.

The only time, perhaps, when Jesus declared the moral determinance of human destiny was in the severe and searching utterance in the twenty-fifth chapter of Matthew: "Inasmuch as ye did it"—or "as ye did it not"—"to one of these, my brethren, ye did it"—or "ye did it not"—"to me."

We read the latest word from the Bureau of Labor: of 35,000 men killed, of two million injured in one year in industry, a large proportion by preventable disasters, and we say, as we read the chapter, two million and thirty-five thousand "of these." In the factory, with its 500 little children with less glow upon their cheeks than that which flashes among the machinery of which they are but a part,—500 "of these little ones." In one industry, in one little town, 5,000 "of these my brethren" working twelve hours a day and sometimes more, seven days every week.

The choice of the Christian Church and of her Christian laymen is becoming clearer and clearer. She must either make it or else say frankly, "The Sabbath was *not* made for man." It is God or Mammon; the philosophy of Friedrich Nietzsche or the Sermon on the Mount; Barabbas or Christ.

The Church is thus not turning aside from her task, neither is she creating new forces. Still further than this, we are happily discovering that the conservation of the evangelistic note is an essential to an effective social gospel, and are no longer disposed to rend asunder what Christ has joined together.

The evangelist is to proclaim the full fatherhood of God, a God who rules His household with the unwavering hand of justice and with a heart of love. Thus the invocation of the Heavens for divine justice and the cry of an Infinite affection meet and mingle with every human cry that rises upward for human justice or of human suffering. A true father will not let his children hurt each other either by malice or neglect, and he does not love the strong child better than he does the weak.

We need a deeper and more tormenting sense of sin, a profounder consciousness of the eternal truth, that a sin, whether of indifference or intent, against our brother or our sister is an offense against an outraged and righteously indignant God, that social morals and personal religion are

one and inseparable, now and forever. God is not a seller of indulgences, at any price.

The third article of our evangelical message is the absolute certitude of judgment. Shall not God avenge those whose cries come up to Him, day and night? Yea, speedily He will avenge them.

The final message is redemption, the redemption of the individual in the world, and through Him of the world itself, and there is no redemption of either without the redemption of the other.

The Gospel is outgrown, the Christian pulpit is superfluous, the Church of the living Christ goes out of existence when the truths of the Gospel, the vocabulary of the preacher, and the constitution of the Church no longer contain the words, God, Sin, Judgment, and Redemption, and they are gigantic and capacious words, belonging to a vocabulary that can interpret the whole universe of right and wrong, both individual and social. They are applicable to every problem in God's world.

This is an interpretation of the four years' effort of these churches as represented in your Commission. We now look toward the future.

1. We ask the moral and financial support of the great body of laymen in the task that lies before us.

2. We urge upon the denominations which are the constituent bodies of this Council that they all provide for definite organization in the interest of Social Service, both city and rural, and that their departments become constituent bodies of this Commission.

3. That the faculties of the theological seminaries, many of whom have already made remarkable progress, take still more seriously into account the providing of pastors who shall be capable of serving all the people and of meeting all their needs.

4. That our schools of philanthropy, civics and social service continue to develop their work of sending out social workers who shall do their work from the viewpoint and under the inspiration of a religious spirit, and who shall thus be able to guide our pastors and our churches in the great work of social uplift which is their common task.

5. We ask that the teachers in our colleges give generous service to inspire their young men and women, not only with social passion, but to do their work with a deeply religious spirit and to help in the task of bringing the influence of our churches to bear upon the problems of the social order.

6. We invite and entreat all our national organizations for social uplift to use far more the forces represented by this Commission in every possible way, and to call upon us unceasingly for the tasks which they can see so much more readily than we can see them.

7. Upon the pastors of these 150,000 churches we urge the necessity for a study and training in all our social problems which shall produce wise leadership for their churches in this great field of Christian service. We call to the attention of the leaders of Sunday-schools and Young People's Societies the necessity for early education and practical training in the work of social service.

8. We would remind our pastors and churches that their community problems are common problems, which cannot be met except by close co-operative action, and we recommend that in every community the churches organize a Federation in this and the many other interests which they are finding in common.

9. We recommend that Church Federations make immediate surveys of their communities and adopt the plans of this Commission and the constituent bodies for a Social Evangelism, and that such churches and federations in local communities enter into the closest co-operation with every organization in their midst devoted to the work of social uplift.

10. We ask that the great army of our evangelists, both professional and pastoral, recognize that intelligent Christian discipleship involves a recognition of the justice, the sympathy, and the good will that are due to their fellow men, and we ask our evangelists to add the social note to the individual note of their message, that together we may infuse the religious spirit into social movements and the social spirit into religious movements.

11. This Commission has made its approach in its interest in social and industrial questions, alike to favored and unfavored, to the employer and the employee equally, to the leaders of industry as to the leaders of labor.

We bear glad record that the response has not come only from those who suffer grievously from economic wrong.

We have confidence, therefore, to bear a special message to our Chambers of Commerce and our Associations of Business Men and Industrial Directors.

(a) We ask them to adopt openly and make their own our social platform and all its implications. We express the profound belief that the time has come when these organizations must earnestly and sympathetically make the problems of the workers and the people their problems.

We remind them that they have a tremendous power, which, if rightly used, could solve the problems of society, that the great multitude of evils with which the Church is called upon to contend—the social evil, the problems of the welfare of the child and the conservation of womanhood—are largely commercial, are all problems of industry and business and should not only be questions of moment on the part of the Church and the organizations of social reform, but matters of concern upon the part of our business interests, both as composed of individual Christian men and as organizations.

(b) It ought not to be necessary for the Church to resort to legislation for social uplift. It may be better obtained by another process. Should this Commission be obliged, for ex-

ample, during this next Quadrennium, to wend its way among the forty-eight States of this Union, to get bills passed in their legislatures requiring that men should have one day's rest in seven?

May not the employers of labor and the general business interests of this nation unite to the end that in every calling and industry the seven-day-week shall be abolished?

(c) Upon those whose incomes are derived from their holdings in mill and mine, we urge the social danger of absentee ownership and its grave abuses, and we plead the full law of human responsibility, reminding them that, in the twenty-fifth chapter of Matthew, Jesus' judgment was pronounced on men and women for the things they *did not do.*

The difficulties are perplexing, but they should neither lead us to indifference nor to embrace unavailing phantoms.

We heartily commend those stockholders of great corporations who have sought relief through the light of publicity.

(d) We would remind those to whom affluence has come, whether by righteous or unrighteous means, that the tendency of our day upon the part of the great masses of the people to look to revolution rather than to the process of evolution, for their uplifting, is largely caused by the way in which so many of the rich flaunt their riches in the very face of the poor and emphasize the wide gulf between Dives at his table and Lazarus at the gate, and to such we commend the teachings of Jesus upon the productive use of wealth.

(e) We urge a deeper sense of the value of productive thought and toil and wealth. To create, for the benefit of all, is the highest end for the investment of talent, toil, and of material possession. Hence every industrial and commercial enterprise that ministers to wholesome life and substantial prosperity should be encouraged and honored, and every device that aims to secure something for nothing should be discountenanced and condemned. Return and reward are just, only as they measure their moral equivalent, however it may be expressed in its material terms.

Were it not for the necessary limitations of time and space, your Commission would set before you the growing number of those movements which, under the impulse of the Gospel, are now expressing in action the articles of our Social Creed.

In this city of Chicago, we would remind you of the earnest work of its Vice Commission, to carry out our articles upon the conservation of family and young womanhood.

A multitude of groups of men and women, all over the nation, are giving wise effort for the conservation of childhood.

That there is a new sense of the sacredness of womanhood is evidenced by the increasing number of those who believe she must have a larger share in molding the laws which determine her destiny, and by other organizations of women, in the interest of those especially who bear the burdens of industrial toil.

Human conservation is finding realization in the increasing economic provision, especially through earnest efforts for a fair and just measure for workmen's compensation.

A noble fight against the great white plague is waging, and with a success which could not have been measured at our first Quadrennial Council.

These are but suggestions of the many ways by which we may enlist our Christian men and women and our churches as bodies to emulate the healing ministry of our Master.

In closing, we would, upon behalf of this Federal Council of the Churches of Christ in America, ask the privilege of continuing to proclaim this moral and spiritual leadership of the Church, inspiring the State, inspiring Industry, guiding Labor, molding the social conscience, until every home in our land, to the last poor stranger that comes within our gates, becomes the abode of happiness and health; until the rushing wheels of industry no longer drown the moans, while they blight the lives of little children as dear to God as your children are and ours; until womanhood in the home shall be a

happy wifehood and a sweet motherhood, that shall bear its own natural and sufficient burdens without the sad countenance of hunger of body and of soul, or, if in toil, shall have the safeguards of virtue and of health; until manhood in labor that does not diminish self-respect, and with opportunity to cultivate the finer graces of our human life, shall be the answer to our prayer: "Thy kingdom come, thy will be done, as in heaven, so on earth."

Two things the Church must gain: the one is spiritual authority; the other is human sympathy. And be her human sympathy ever so warm and passionate, if she have not her spiritual authority, she can do little more than raise a limp signal of distress with a weak and pallid hand. But if, on the other hand, she assumes a spiritual authority without a commensurate human sympathy, she becomes what her Master would call "a whited sepulchre filled with dead men's bones."

May this Council spend many hours upon the mountain of Transfiguration with the Master. May it, the next hour of the same day, be found with Him, down upon the plain, healing men of their diseases. For there can be no real and abiding social service without its commensurate spiritual vision, and the one will be as real and abiding as the other is clear and reverent.

Let us then, determine to know nothing save Jesus Christ and Him crucified.

The Cross of Christ is the symbol of our faith; let us lift it up as the solitary hope of mankind and of its social salvation.

Let us go forth to carry the Cross in a burdened world.

And may we and all who have known its redeeming power, lead men to bow before it, that its light may uncover and dispel the sin, the selfishness, the sordid greed, cold indifference and heartless neglect of that world, that all men may lift it up, bear one another's burdens and so fulfil the law of Christ. For, if any man would come after Him, let him take up his cross and follow Him.

II

The Church and the New Internationalism

REPORT OF THE COMMISSION ON PEACE AND ARBITRATION

By Rev. Frederick Lynch, Secretary

THE CHURCH AND THE NEW INTERNATIONALISM

The Federal Council has, from its inception, evinced great sympathy with the rapidly growing movement for the substitution of judicial methods for war in the settlement of disputes between nations. At its national gathering it has passed strong resolutions, and in times of crisis its executive committee has both passed resolutions and used its influence at Washington in favor of international peace. The Council has recognized from the beginning that a religion which teaches that all men have the same Father and are therefore of one blood is impelled to protest unceasingly against an institution which in almost every instance contradicts this fundamental teaching of the gospel. It has also recognized and emphasized from the beginning that membership in the Kingdom of Christ bound men together in the strongest unity of all and that war among Christians was a violation of this unity and destructive of the very Kingdom to which they belonged. In war, men are tearing down the home of their own souls.

Believing, then, that war, as a means of settlement of international disputes is anti-Christian in its very nature, the Federal Council has always insisted that leadership in the cause of international arbitration should be assumed by the churches. It has saved the churches of America from the imputation so frequently cast upon the European churches, that in the face of the most horrible atrocities it has been silent. It has saved the churches of America from the taunt so frequently heard in Europe, and recently echoed by Lord Balfour: "On trifles the Church is eloquent, but on great moral issues she says nothing." It has prevented the question being asked in America that has recently been asked throughout Germany. When, two years ago, rumors of war between France and Germany and England and Germany reached that stage that one

uncautious or unwise move would have plunged these nations into catastrophic battle, an hundred thousand members of the Social Democratic party—mostly workingmen—met in the great square in Berlin and emphatically protested not only against war, but against war talk. Immediately all over Europe arose the question: "Splendid, but where were the churches?" The Federal Council has always been first in America to speak, and it has left no room for such scornful words to be heard in our great land.

Appointment of the Commission.

Believing as it did, that the Church should lead in the movement for bringing nations under the same great Christian principles that govern the relations of individuals in the Kingdom of Christ; believing that there cannot be a double standard of ethics in the Republic of God, one for men and another for groups of men, and believing that the peace movement had assumed a place of chief importance in the great reform movements of the day, the officers had for some time been preparing for the organizing of a permanent Commission on Peace and Arbitration, modelled on the successful Commission on the Church and Social Service. When the President of the United States submitted practically unlimited treaties of arbitration with Great Britain and France to the United States, the opportune time came to create this Commission. On October 17, 1911, it was appointed with the following members:

Rev. Junius B. Remensnyder, D.D., Chairman; Hon. Samuel B. Capen, LL.D.; James M. Farrar, D.D.; Rt. Rev. David H. Greer, D.D.; Bishop Edwin H. Hughes, D.D.; Charles E. Jefferson, D.D.; J. H. Jowett, D.D.; Chancellor J. H. Kirkland, LL.D.; Bishop W. R. Lambuth, D.D.; Hon. William M. Lanning; Rev. Frederick Lynch; Rev. G. A. Miller; Mr. Frank Morrison; Mr. John A. Patten; Hon. Henry Kirke Porter; Bishop William A. Quayle, D.D.; Henry Wade Rog-

ers, LL.D.; Rev. L. E. Sellers; Mr. L. H. Severance; Albert K. Smiley, LL.D.; Benjamin F. Trueblood, LL.D.; Bishop Alexander Walters, D.D.; Mr. James Wood.

These members constitute the Commission at the present time, with the exception of Judge Lanning, whose death we record with sorrow and whose service would have added greatly to the effectiveness of the Commission.

They were duly appointed by the President of the Council, Bishop Hendrix, upon recommendation of the Executive Committee, to serve until this Quadrennial Council could take action appointing such a body as one of the permanent Commissions of the Council.

These men responded heartily to the call for immediate work, and in co-operation with the agencies of the Carnegie Endowment for International Peace, soon succeeded in reaching every church in the United States with resolutions and with appeals to the United States Senate. That half of that conservative body was persuaded to take the radical step of voting for an unqualified treaty was largely due, we have reasons to believe, to the work of this Commission. There is no doubt that had it not been for political jealousies, and the active opposition of Mr. Roosevelt to unlimited treaties, the treaties would have been ratified by a large majority, instead of having been emasculated because of one deciding vote. Of one thing we are sure, the churches of the United States desired the treaties. They flooded Congress with petitions and personal letters.

The treaties were not ratified, but the special work of the Commission has secured great and permanent results. It has awakened thousands of ministers of all denominations to the importance of the Peace Movement. The Commission secured thousands of sermons on arbitration, and the establishment of a permanent Supreme Court of Nations. Mrs. Elmer Black, of her own initiative, and at her own personal expense, secured several thousand sermons at the same time on her "Unity

Sunday." The New York Peace Society also addressed all the churches. With both Mrs. Black and the New York Peace Society, the Commission worked in heartiest and active co-operation. It is increasingly evident to the Commission, from its correspondence and from reports in the press, that because of these efforts the clergy of the land have been aroused to a lasting interest in international good-will.

Organization and Development.

Immediately following this, at a meeting of the Commission called May 13, 1912, by the National Officers of the Federal Council, the Council's Secretary, Dr. Macfarland, made the announcement that Mrs. Black had expressed great pleasure with the work done under purely voluntary organization, and that through Mr. Lynch of the Commission, she offered $5,000 for its work with the understanding that it should organize for effective service.

A tentative Committee of Direction, consisting of Chairman Remensnyder, Dr. Henry M. Sanders, Dr. R. D. Lord and Secretary Macfarland, was elected to proceed with immediate development. The entire proceedings were unanimously approved by a referendum vote of the Commission.

Secretary Lynch was the immediate and unanimous choice of the Commission to develop a work in which he has already had such conspicuous success. His recent book, "The Peace Problem," was having a wide sale and large use as a book of instruction in classes. Dr. Lynch, following his graduation at Yale University and its Divinity School, was a successful pastor and preacher, and while in the pastorate in New York City, was identified with many National and International Movements, especially with those for the furtherance of International Peace. He was a delegate to the International Peace Congress at Munich in 1908 and to the International Peace Congress at London in 1909, and represented the New York Peace Society at the Second Hague Conference. He has also

been a delegate to all the National Peace Conferences in the United States.

He is President of the American-Scandinavian Foundation, a Director of the New York Peace Society, and is also upon the directorate of many other important movements for social uplift.

As associate editor of the *Christian Work and Evangelist* and as a wide contributor to other papers and magazines, he had, as editor and author, established himself in a leading place in the Peace Movement, and his appointment received universal assent.

The resources of the Commission, as fast as secured, are being used in securing the services of the Secretary and assistants and for the distribution of literature, and the placing of editorials and suggestive news in the religious papers of the land, securing addresses in churches and in correspondence. Copies of Mrs. Black's brochure *"Civilize the Nations"* have been judiciously distributed, and Mr. Carnegie has, of his own action, bought large numbers of the Secretary's volume, written with clergymen especially in mind, *"The Peace Problem,"* and sent them with his compliments, to the clergy of New York. The Secretary has written and secured articles which have appeared almost weekly in various papers of the land. Perhaps the most valuable work of all has been the correspondence. The Secretary has received daily letters from ministers of all denominations asking for information and suggestions. The answering of these has required much labor, and has been, perhaps, the most fruitful work. Our Secretary has also preached every Sunday of 1912, excepting the summer days, in large churches of New York and elsewhere, on international peace.

The Secretary spent the months of September and October in Europe, meeting the influential peace workers of the various nations, representing the Federal Council Commission at the great congresses of the Interparliamentary Union and of

International Peace at Geneva, and especially conferring with the leaders of the peace movement in the churches of Great Britain and Germany. For in these two nations the churches are also being aroused to the momentousness of the peace movement. There already exist some 6,000 members in the Church Peace League of Great Britain and the clergy of the two nations, Great Britain and Germany, are working together most earnestly to promote good-will between the two nations. These conferences of the Secretary had been preceded by other conferences with these men the preceding summer, by Dr. Macfarland in England and Germany, and by other members of the Commission with representatives of the English and German churches on their visits to America. There is the most imperative need that the Churches of America work in heartiest cooperation with the churches of these two great nations. They need us, and we need them.

Several luncheon Conferences have been held during the year in New York, including one to the Hon. J. Allan Baker, M.P., of London, Secretary of the Committee on Friendly Relations with Germany, in connection with the Church Peace Movement, and another to Baron Edouard de Neufville, Member of the German Committee on Friendly Relations with England.

Such personal intervisitation is a very helpful factor in the whole work, and should be encouraged and continued.

Future Plans.

The Commission now faces 1913, and has the following immediate tasks before it:

1. The formation of a Church Peace League in America. The Federal Council is in itself, of course, a great peace society of the churches of the nation, and in times of crisis will speak for all of the churches. But we desire to enroll the names of those ministers and church workers who are especially interested in the movement and who will promise to preach annual ser-

mons on the subject and who desire to receive the excellent literature published by the various peace agencies of Washington and New York. First steps for the formation of this League have already been taken. Mrs. Elmer Black of New York has kindly offered to lend it her personal and financial support. The Secretary of the League is the Secretary of the Commission, and he would be glad to enroll any minister or church worker who will send his name and signify his desire to become a member. For the present there will be no fee.

2. The Commission desires to make greater and greater use of the religious press. The hearty co-operation of editors is earnestly desired. They have already shown much interest in the movement. We intend to send them only such material as any paper will be glad to print. But as the Federal Council of Churches more and more becomes representative of the varied interests of the churches, it will have to look to the religious press to become the medium of communication between the two.

3. The Commission hopes to be able to become the clearing house of the Peace Movement for the Churches. It will gladly answer all letters referring to the subject, up to its ability, and it hopes to have such funds available as will enable it to send literature to any minister writing for it.

4. The Commission hopes to be able to answer favorably, more and more, the requests for addresses in the churches.

5. There seems to be a widespread feeling, since the project was first suggested, that it might be a desirable thing to hold a great meeting of the churches of the world at the Hague, immediately preceding the Third Hague Conference. The Commission is carefully considering the suggestion.

In closing this report, the Commission wishes to bear testimony to the enthusiastic support the peace cause has always received from the Corresponding Secretary of the Federal Council, Dr. Sanford, and the hearty co-operation the Commission has enjoyed from him.

It is recommended that the Council take such action as is necessary, making this a permanent Commission which shall be empowered to fully represent the Council in this important mission of the Churches of Christ.

In conclusion, the Commission would beg to be allowed to make the following recommendations to the Churches of the United States:

1. We urgently request, in view of the fact that the world is looking to the churches for leadership in the Peace Movement, that every church devote one Sunday in the year to the consideration of international good-will. Many of our churches are already using the Sunday nearest May 18th, the date of the calling of the First Hague Conference, as Peace Sunday, since the public schools of the land quite generally observe that day. Other churches are observing the Sunday before Christmas as Peace Sunday. We would suggest sermons by the pastor and peace exercises by the children. The Peace Commission will gladly furnish literature on this subject.

2. We would ask the pastors and members of our churches to watch closely the action of the Congress of the United States, whenever measures are introduced looking toward international good-will or *vice versa,* and that they write personal letters to the senators and congressmen from their state and district, urging that they vote from the Christian point of view. Such letters have great weight.

3. We believe that the time has come when civilization must make choice between two ways for the future; the way of statesmanship, or the way of battleship; the old way of settling disputes by force or by the new way of settling them by justice. So far we have lived by the old way almost exclusively. There are many who are now clamoring that we persist forever in that way. "Arm," they say, "for there is no other way." In our time, a great throng of noble men, prophets, statesmen, teachers, poets, yes, business men and men of all callings, have seen the vision of the new way, the

way of the Lord, the way of brotherhood, justice and goodwill. They are demanding that we choose international tribunals, arbitration treaties, and such judicial methods as Christian men practice among themselves. The choice must be made soon, and once for all, or militarism will gain the day. We call upon the Christian men and women of the nation to rise at this time and demand that all nations learn again the first principles of the teachings of Jesus Christ, that membership in his Kingdom should so bind them together in mutual love and mutual antagonism to the common foes of God and man, that the thought of engaging with each other in deadly combat shall become abhorrent and impossible forever.

4. The whole world has been shocked and horrified at the carnage and devastation of the war between the Balkan States and Turkey. While this war is more of the nature of a civil war and is the uprising of oppressed peoples to throw off a no longer endurable yoke, yet there is a feeling among many students of international politics, that had there been a permanent supreme court of nations, with a united Europe behind it and with power to enforce its decisions, that even this war, far removed as it is from the disputes that would generally come before a permanent court of justice, might have been averted and Turkey compelled to have enforced her promised reforms. The Christian churches of the world should demand in universal and unanimous voice that the Third Hague Conference, create as its one chief task, a permanent court, representative of the nations of the world, to which oppressed peoples may go for justice, and to which all disputes now settled by war may be carried by the nations of the earth.

5. We present the following comprehensive resolution: The Council favors the organization of a Church Peace League in America, the annual observance of Peace Sunday by the churches, and the memorializing of the Third Hague Conference in behalf of the establishment of a permanent court of

international justice and the adoption of such other measures as shall render war unnecessary and impossible. It calls upon Christian men and women to unite in a demand that the teaching and spirit of Jesus be applied in international relations by our national Congress and Department of State.

III

The Social Revival

Professor Walter Rauschenbusch

THE SOCIAL REVIVAL

All live movements of religion are bound to be in harmony with similar movements in the social and national life. In all other directions we witness a process of consolidation and integration. Great communities are being bound together in a semi-organized co-operation. The able intellects, who see realities and obey them, are trying to stop waste and to make the social units more efficient by more unity. The same class of intellects, in the religious field, are working toward the same end. We are a wasteful nation. We have wasted our mines, our soil, our forests, our water power, our working men, our babes; but the most terrible waste of all has been the waste of religious enthusiasm and energy through denominational rivalry and antagonism. We must work toward solidarity in organized religion.

Now, as soon as religious men get together, social service, by a sort of inherent necessity, becomes their common concern. The session devoted to social service at Philadelphia in 1908 was one of the forces that helped the Federal Council survive its birth-pangs. The work done by the Social Service Commission during these four years has helped to validate the right of the Council to exist. Why is Christian unity so inevitably connected with social service ideas?

One simple reason is that the co-operation of a number of denominations brings together a broader collective intelligence than any single denomination can command. But the most capacious intellects are also most open to the best movements of our present age. The young and able minds of the Church have gone over to social Christianity, almost in a body, in the last ten years. Consequently, when such a body of delegates as this of the Federal Council gets together, the average of social intelligence and social passion is far higher than in an ordinary denominational convention.

Further, when any set of men unite, they automatically develop a common purpose and basis of conviction. If all belong to the same denomination, they accept its traditions, extol them, and intensify what is peculiar to their body. On the other hand, when they belong to many denominations, the divisive interests recede, at least for the time, and the unitive interests are emphasized and realized. But what *is* common to all the churches? The Gospel and the moral purpose of Christ! So our very unity compels us to forget the questions of incense and burnt-offerings which divide us, and to emphasize the single love to God and love to man which unite us. The two great commandments of Jesus are the basis of Christian catholicity and unity. But when you interpret "love to man" with modern intellectual methods and resources, you have the whole vast range of interests contained in the phrase "social service." Thus unity itself purifies our Christianity, takes us back to Jesus Christ, and brings the social gospel to the front.

In turn, social service strengthens our unity. Durable unity is created, not by resolutions, nor by doctrinal discussions, but by common action and friendly fellowship. When we work shoulder to shoulder with a man of different traditions, and realize the living Christ shining out of his eyes and speaking with his lips we enter into a silent compact of brotherhood with him and accept him as a Christian without qualification. If we fight commercialized vice or exploitation together and take hard knocks for Christ and the people, are we going to hate our team-mates after that because they recite their creed slant-wise? Soul-saving work by different churches may lead to competition; saving the social life of the community almost necessarily leads to co-operation, in religion.

The men who get into social work also realize what a slender fighting line the Lord can rally, and they see the folly of carrying on a civil war while the enemy is on our borders. Imagine that when the constitution was framed, our States had re-

served for themselves the right to collect customs duties and to declare war. In that case Illinois would have a circle of custom houses on the State line, and would maintain forts against the terrible Hoosiers and the war-like menaces of the Wisconsinners, and any ridicule of such a system would be denounced as an undermining of our sacred liberties. But if all the States were summoned to stand against a common foe under the same Stars and Stripes, they would realize what a waste it is to garrison the little forts on the State lines.

So it is that the sectarian spirit has declined as the social spirit has risen. You can trace that in individuals and in the country at large.

Thus the Federal Council would be thrust into social service by its very nature, even if it were unwilling. But it does not have to be pushed and shouldered along. It is on the march with a right good will. And it must keep in the lead as the standard bearer of the churches. Its size and impersonality make it less vulnerable than denominational bodies. It ought not to mark time. The positions taken in 1908 marked a brave stand. It is not so brave anymore. The whole country has been catching up. The trusts are adopting our welfare measures. Some sections of the Progressive Party Platform read very much like the Social Creed of the Federal Council, and if you knew the inside facts, you would realize that the similarity is not accidental. They simply adopted the Federal Council platform. And when political parties are sitting down on its coat-skirts, it is time for the Church of Christ to move on.

In 1908 we lodged our protest against the outstanding inhumanities of our social life, against child labor, excessive female labor, the sweating system, a seven-day working week, wholesale mutilation by industrial accidents, old age left helpless, and a wage on which men can not live like men. That was the voice of Christian mercy, and it was a just and holy protest. God in heaven seems to have heard it. But it was not

the last word of the Christian Church on our industrial questions. To demand a living wage is not incisive enough for those who speak in the name of Jesus Christ. A living wage is not yet a just wage. It will serve as a minimum, but only as a starter. Not to put your hands in another man's pocket is the minimum of honesty. As Bernard Shaw says, even a millionaire might claim that he had never done that. But we ought not to be content with that minimum.

There is a terrible directness about the words of Jesus when He dealt with such questions. The Bible does not call the Word of God a pin that scratches the skin, but a two-edged sword that cuts down to the marrow even if it has to split the bones. That hurts. We want not only mercy, but justice; not only social service, but social repentance, social shame, social conversion, social regeneration. Thousands of people are now passing through these religious experiences, feeling the pangs of social contrition and coming out into the gladness of a new surrender and peace. We are having a revival of religion. There is a big camp-meeting going on from Maine to Oregon, and if anyone has not yet come out on the Lord's side I invite him to come and get salvation. It would be a spiritual disaster to be left unsaved while others are moving up to a new level of religion, moral insight, and manhood. That is true of denominations as well as individuals. The life of a tree is in its outermost ring, and the life of religion is always in the new experience of God which is *now* pressing into our life. On the scroll of the everlasting Gospel, God is today writing a flaming message of social righteousness, and you and I must learn to read it.

IV

The Church and the Future of Humanity

Professor Edward A. Steiner

No one has claimed anything particular for the Biblical Daniel, but I think he was the first sociologist, for he stood in the midst of the fiery furnace, in the lion's den; that is, in the midst of the processes of his time. Therefore, he could read the nation's doom upon the dream wall and know its feet, partly of clay, ready to crumble and crush the whole superstructure at a time when Nebuchadnezzar, the king, could say with pride and satisfaction, "Is not this great Babylon which I have built for the royal dwelling place, by the might of my power and for the glory of my majesty?" And the sociologist —that is the man with the open eye—who stands in the midst of the fires and who faces Tammany Tigers or Chicago Grey Wolves, who also need to be miraculously restrained (for they are particularly fond of young sociologists); he can with some modesty read the writing on the wall and interpret the dream of kings, or the nightmares of the common people. Kings and people both are particularly troubled these days, and it has been my privilege to attend modest banquets, in some of the gilded caverns of our modern hostelries, which have been built to satisfy our common passion for the simple life,—banquets compared to which Belshazzar's feast would look very humble—at which the modern Daniels have been asked to read the writing and interpret the dreams.

Back of all our serious questionings is, no doubt, the question about the future—the nation's future, the Church's future, and that in America means, or ought to mean, humanity's future. The one question constantly asked of Ferrero, the Roman historian, who writes of Rome as if it were yesterday, was this—"Will America go the way of Rome?" Wolf-suckled children, sweat-soaked toilers, blood-sprinkled soldiers, corrupted lawmakers, fiddling Cæsars; then the half-savage

Teuton building his crude dwellings upon the ruins of her ancient glory.

His answer is well known—"Nations die of selfishness." May I too venture the task of answering this question? "Is America deathless?" But from the viewpoint of the sociologist rather than of the historian. The question itself is audacious, and implies our sublime faith in ourselves and our institutions, in that which we call the American spirit; this buoyant, hopeful, youthful thing which fills the latest comer as soon as he begins to be conscious of it, and makes him a patriot often before he has become a citizen.

What is this American spirit? First, I should say that it is the spirit of the pioneer, the irrepressible spirit of the man who dares, who faces the forest and says, "You can't lose me;" the plains, "You can't kill me;" the Indians, "You can't frighten me;" the mountains, "You can't crush me." But, above all, that spirit which says to toil, to common toil, "You can't degrade me." If anything has given the buoyancy of youth to America and has given it faith in itself, it is that it has in the past, at least, not looked down upon work or upon the worker.

Our age, our distance from the grave as a nation, is to be measured by our attitude to man, the common toil and the toiler. So long as men are ashamed to do nothing and not ashamed to do anything which needs to be done, so long as the worker is honored and the shirker dishonored, a nation is young and need not be afraid of death. There is no truer sign of our growing old, suddenly old, than when men regard carrying pickaxe and shovel as degrading and carrying golf-club and tennis racket as ennobling. There is no greater menace to the buoyant life of a nation than the growth of a class which goes through our colleges and our universities to prepare itself to do nothing.

Worse if possible than the purposeless man is the purposeless woman. The woman who is neither wife, in any true sense,

nor mother, nor worker; but merely a worthless figure upon which indulgent man hangs fearful and wonderful garments. The bone, marrow, sinew and spirit of a nation rot and die in the womb of purposeless women. I have no plea to make for my sister who walks in scarlet, who carries her body to the market, who is what she is and proclaims it. We may be able to raise a generation of men brave enough to resist her and chaste enough not to desire her, but we shall not be able to do it unless we are able now to raise a generation of women brave enough to face the allurements of our tinseled wealth, and chaste enough not to prostitute their time and talent and bodies to the arduous call of society to do nothing.

The Church of Jesus Christ is the Church of the Carpenter, the Church of the carpenters, tentmakers, fishermen, plowmen. She rose out of a manger. She grew in the humble home of humble men, who ate their bread by the sweat of their brow in the fear of God. There is her past, and there is her future. Her future is not among the attenuated few; they have no future. The future belongs to the workers; the future of the nation lies with the workers, the purposeful men, the purposeful women. Talking about the dignity of labor accomplishes nothing, so long as we clothe the man who does nothing with dignity, and the man who does the fundamental, honest tasks of our civilization, with indignity.

In the reliquaries of the ancient cathedrals there are the holy relics of the founder of our faith. There are no holy shekels, but there are nails and splinters of wood from the cruel cross. And these are our escutcheon, our coat of arms, the coat of arms of the Church of the Carpenter; and of these we are not ashamed. As soon as we are, we have become faithless to the Christ and faithless to the spirit of our nation, born and cradled in toil, ashamed of nothing worth doing, ashamed only of doing nothing. Our nation dies when the spirit of the worker dies.

A second phase of the deathless spirit of our nation is the

spirit of democracy. The great thing that America has done, the one thing that will make it imperishable is that it has taught the world the meaning of democracy. The great discovery which Columbus made was not that of a new world but that he discovered a continent upon which men could found a new world order. Her sublimest policy has been the open door—not into China or out of Ellis Island, but the open door to opportunity.

As Israel has endured, even without a foot of land, or throne, or king, or crown, because it had no permanent caste, so we may live if we do not permit special privilege to build walls around education, the land, the law, . . . those inner and best things which come from the unrestrained contact of all the people of all classes with one another.

Whenever any part of our physical body nourishes itself and neglects the rest, the whole body is doomed. Two forces are at work to-day battering at the walls of privilege erected everywhere. First, the masses of the toilers who are beginning to feel the might of their downtrodden strength. The noise of the tumult is in the air. The struggle is on. The Church must not be a mere passive observer, certainly not become the bulwark of privilege or a safe retreat for a fearful bourgeois. While she cannot be a divider of inheritances, she can certainly be the second force which needs to be augmented more and more. A force which, from pulpit and chancel must cry, and cry unceasingly, for justice, and she must learn to do justice,—if need be, clad in sheepskin or goatskin, wearing the garb of poverty and eating its food of locust and wild honey. She must cry for repentance and fruit meet for repentance and keep from the gate of the mighty Angel of our mighty God, the Pharisees and Sadducees, who do not enter into the kingdom themselves and do not let others enter.

I can foresee for our militant Church this awful fate, if she is true to her mission to democracy, namely, that the wealthy will leave her and go where their ears will be soothed

and not assaulted, their conscience go to sleep and not be awakened. That may be her punishment and that may be her reward. The world may, after all, be wating for the demonstration of power by the spirit, not by money. The world, the whole civilized world watched the death of one man in this age of ours, when the death of the individual means so little; it watched the ebbing life of Tolstoy, who dared to die poor, excommunicated, exiled. I say we may lose the wealth. What would remain? Surely the faith once delivered by the saints. Surely, the promise of the Master, "Lo, I am with you alway." Most certainly, the gift of the Holy Ghost, the blessed hope of everlasting life.

Would not those remain who love the Christ and whose love restrains them? If Demas departed, would not Luke remain? If we lost the few who gave millions, would we lose the many who give the mite? If we lost those who waste the perfume on their own bodies, would not *she* remain who anoints the Master's feet? I speak not as a prophet but merely as one who sees, that he may foresee.

For the maintenance of the spirit of democracy,—in industry, education, religion, the Church must dare to the utmost; for she was put into the world for this high purpose,—to keep the way open for sinful man to sinless God, and no barriers between. Two dangers threaten her as she tries to achieve this.

First, the professionalizing of her workers. We need skill, but not skill without passion and compassion. Her business is to increase the sum of human kindness rather than the sum of human knowledge. Formerly, a man thought he was serving men when he could skilfully use theological formulae,—if he talked about the atonement and justification. Now he thinks he is preaching salvation when he talks about the psychological moment, functions and reactions. If a man handed another man a tract on how to avoid Hell, he thought he had done his religious duty. Now, if he hands him a sociological

tract on how to prepare soup-bone so it will taste like a beefsteak, he too thinks he is saving the people.

What we need and will need is a passion for folk, more to-day than ever. For the more skill we get, the more danger is there of the milk of human kindness drying up. By kindness I do not mean your formal handshake which feels like the touch of a cold doughnut, but love, which breaks down barriers; which is not afraid of the human, no matter how encased.

The second danger is that we shall talk about going *down* when we go among the people. Then and only then the Church goes *up*. At the bottom is the nation's strength; the mighty throbbing life of the nation is among the masses. There the Church receives her uplift.

The third part of that American spirit is the spirit of Religion. The whole content of her early history is religious; whether men came with cassock and cross, or Puritan garb and Bible, they came seeking a better country, even an heavenly. No people have come here without religion and they could not live here without it. Our country has too often spoken with strength out of the mouth of guns instead of babes, and has put her trust in gilded dust; yet it can be said that, after all, no nation to-day is more fundamentally religious than this one.

A keen student of our institutions and our history says, "My judgment that the United States is destined for great things is based upon the fact that she is fundamentally religious." In regard to the Church, the institutional agent of our religious life, we are fairly well agreed that under varied forms and expressions, we are to live together with mutual tolerance. And we are beginning to learn to be more than tolerant, namely to recognize that the whole truth is not expressed in any one form, or in the keeping of any one body; that we must move toward one another, not only tolerantly, but sympathetically. As here we are shaping out of many

races one new race, one great nation, so here under the guidance of the Spirit of God, we are beginning to see the whole and moving toward it, impelled often against our wills. We are agreed that if this spirit of religion is to remain vital and fit us for great things, we must neither express nor give heed to vile slanders about one another. In this respect we are just now striving against one another with the gross spirit of the middle ages and unfortunately we have been put in a position where we cannot cast the first stone. At the present time, under the guise of Protestantism, vile sheets are circulated which are an insult as much to our intelligence and our Christian spirit, as they are an insult to the Church against which these attacks are directed. While we are sure that we shall ever and must keep Church and State separate, we are also sure that our protest must be based upon facts and not upon fables, and upon what happens to-day in the United States and not what happened in Spain in the Middle Ages. We are also realizing that this spirit of religion, to fit us for great things and endue us with deathlessness, must encircle both spheres—Heaven and Earth; that the central thought of our prayers must be, "Thy Kingdom Come, on Earth as it is in Heaven."

That means not only every child in the Sunday-school, but every child out of the factory; not only the preaching of virtue to our young women, but the preaching of a living wage to our capitalists. Not only how to bring workingmen into the Church, but how to bring the spirit of the Carpenter into every workshop. That means not only the Holy Land of Holy Men, but the Holy Earth,—a holy Illinois—a holy United States. Not only the working for the new Jerusalem, but a working for a new Chicago, and the bringing down of the holy city from Heaven, decked as a bride for her bridegroom.

So long, then, as we retain the spirit of the pioneer, the spirit of the worker, which believes in work and the worker, we shall retain the spirit of youth. So long as we as a nation believe in democracy, in politics, in industry, in education, in

religion; so long as the best of its rich spirit can flow through the whole of its body, so long we shall remain virile and strong.

If we remain religious and grow into its full spirit, if we venture upon the truths of our faith, if we fight with the sword of the spirit, and do not fight one another with carnal weapons; if we bridge Heaven and Earth by daily prayer and daily endeavor, we may as a Church and as a nation cry out defiantly: "Oh, Death, where is thy sting! O, Grave, where is thy victory!"

V

The Uplifting of a Race

Rev. W. A. Blackwell

The reports from our large cities, made by experts in this line of Christian activity, and carefully giving to us the line of battle to save our foreign population, leave out any reference to the Negro as a distinct social order from that of the white native American. This, I think, is as it should be, a sign of a better reign of Christ's Spirit in our country. I am glad that you have left us to feel that we belong to the great native-born population of our country. But for this same reason, and for the reason that the ground already covered has been in connection with activities to save those who come to our shores, and whose religion is different, I deem it the purpose of this assignment to bring before your honorable body the work done among our people. Foreign men and women, from Europe, Asia and Africa, may endanger our holy religion, but never for one moment are we fearful that the American-born colored man will drift into other religions than Christianity. The people of my race accept Christianity without doubting; they drink it in so willingly that they never ask what it is; and this great affinity for Christianity has given us our great problem to work out, namely,

The Study of the Word Among Us

Some years ago we were so glad to get a chance to serve God under our own "vine and fig-tree," that quite all of the colored population went to Church, believed in the Church and could be counted upon as loyal to the requirements of Christian communion and fellowship, but as the new conditions wore off, we found ourselves confronting a people whose emotions had subsided and whose study of the Word of God had not been large enough, and serious enough, to furnish the enthusiasm necessary to fill the place of a smoldering emotionalism. This, too, at a time when we were just being awakened

to a larger business opportunity, in the country, especially south of the Ohio river. The combination of subsiding emotionalism and reviving business without being rooted and grounded in the Bible truth, made us feel very sensibly the check in growth of numbers; and the absence of numbers has sickened the hearts of many, so that we have two warring camps in nearly every church everywhere, namely, one class who feel much, and condemn those who feel little, and the other class who lack emotion and condemn those who feel much. In the one case we have those who might be called consecrated without much intelligence, and the other having intelligence without much consecration.

This is one of the great problems we have to solve, before we can reasonably expect any great returns to the Lord by those outside the Church, so that our present task is no small one, for we must have the younger and better trained class consecrated, and the older and less trained class educated, or we shall fail to bring up our part with you in holding America Christian. Our pastors, realizing this fact, are giving more of their time to studying the Word, and in encouraging and helping their flocks to study the Word prayerfully, to the end that we may have the talent now going to waste, or being used to bad purposes, consecrated for use in the Church. We have realized that neither the uncultivated brains, nor unconsecrated lives, give results for which we strive. We would not have you think that we are losing faith in God, and confidence in ourselves. We are not. But we have found that no haphazard, slipshod methods will stand the test now. We are systematizing our methods, and methodizing our system; so that as far as possible we may build upon a rock.

Evangelism.

Evangelism is the center post and touchword of our operations. We believe in the intense spiritualization of our work. As the modern method of intense farming contemplates first,

deep plowing, so we are plowing deep into the sub-soil of our racial consciousness. We are sparing no pains to get at the very depths of our own idiosyncracies that there be no "unguarded spot, no weakness of the soul." Through methods which seem peculiar to our ministry, we are attempting to create a subconscious sense which will come to our relief in any emergency, and enforce its power upon every man of like subconscious cultivation. Then, we realize that the second great concern in intense farming is *selecting the seeds.* So we are selecting from God's Word the most perfect seeds, which have grown in the soil of human hearts in every land, and have built up a fruitage of life everlasting among Christians everywhere. We know that if seeds are faulty, the plant must also be faulty, and hence the fruit faulty, so we are selecting our seeds with more and more care.

And then, the next consideration is the *chemical analysis* of the soil. This is in order to show the farmer where it is best to plant certain seeds. This, after all, is the secret of evangelistic success—to get the other man's viewpoint is to at once disarm him of any weapon to resist our persuasions. Jesus Himself was manifested in the flesh that He might get our viewpoint, and surely we ought not to expect to succeed unless we get the other man's viewpoint about Church activities.

In addition to this, we need to set apart ourselves to His service, and not fall into too many other things. If we consecrate ourselves—our lives, our talents, our means—to the service of Christ, we can approach men naturally, and naturalness is convincing eloquence. The man who can be *his everyday self* in work for Christ cannot fail. And this we, as colored Christians, are seeking to be.

Creating a Godly and Manly Atmosphere

We are making an honest attempt to create a manly atmosphere among us so that Christian manhood may be evi-

dent in our presence and dealings. We would have men take knowledge of us that we have been with Jesus. We hope to so influence our psychic nature that by its touch all men will know of our Godly character and true manliness. To this end we are presenting ideals to our people, we are fastening ideals in their minds and souls which will possess that omnipotence against which the gates of hell cannot prevail.

We are seeking that humanizing education, that ethical culture, which will raise the level of our whole race and our whole nation. We are creating an atmosphere about our Christian soldiers, that will be proof of intelligent, holy lives and substantial character. We fully believe that this subconscious power must win the world to Christianity when coupled with indefatigable toil and unceasing industry for the cause we love above our lives. Our leaders do not count their lives dear to them. The burden of a race is upon us. We must raise the level of it, or it must keep us down.

Our Handicaps not Our Masters

We are not ignorant of the things which handicap us in this great civilization. We have many real, as well as fancied handicaps, which must be mastered, just as other people and the nation itself, have handicaps. They must be mastered; they must be endured until they are mastered. I speak for all colored Christians, when I say—we feel our handicaps,—we recognize our task. To ignore them is either cowardice or foolhardiness, either fearful weakness or reckless indifference. But to see them and meet them in a manly, Godly spirit, is the part of a Christian hero. Great tasks are given only to great people. If our task was small, our case would be hopeless; but as our task is a great one, we are sure God gives us great souls and minds to meet and conquer it. Out of the furnace of heavy responsibilities and hard, disheartening crises, will come a manhood that will be assured of Brotherhood in our great American civilization, in the great world-religion.

Our Handicaps are Symptoms of Our Goodly Heritage

God, I repeat, gives great handicaps to great people, not to weaklings, and He is expecting us to measure up to what has been marked out for us to do in this, our day. We have done fairly well so far; but we are sure that there are greater things for us to do yet, and greater things for us to bear yet. We are solving our political problems, we are thinking about government, we are solving our business problems, we are getting and saving some money, we are solving our educational problems, we are being trained for the work of our day, and we are solving our religious problems, we are no longer trying to get each other's throats in vain attempt to gain ascendency and court the favor of our stronger brethren. We understand each other better, we love each other more.

This Federation helps us, and helps you to help us, so that we may help you. We take supreme delight in the work of this Federation, especially as to its educational worth to us. We realize that while the denominations are getting an education about each other, all are getting an education about us. We covet, with peculiar pride, the opportunity you give us to express ourselves, and what we are doing, in these meetings and this literature. Small as our show in money and numbers may be, we desire that you know us thoroughly and truly. The Honorable John W. Abercrombie asked dramatically in the Southern Educational Association in Louisville last week, "Who knows what the Negro is thinking about?" "Who knows what he is being taught from his pulpits?" and commented, "We have neglected him far too long." We bring to you, brethren, just what we tell our people that Christianity means,—Manhood, Character, Godliness and Everlasting Work, and we are driving home these principles with sledge-hammer blows. We join heartily in this great work in which we believe we are in harmony with the Spirit of Christ while in the travail of His baptism, and we know that the great

minds and hearts here cannot be other than sincerely applying themselves to this work, to enhance the glory of God, the Son of Righteousness.

You have been liberal with your money, you have opened to us your great academies and seminaries, you have taught us the nature of your institutions, and religion, and we urge you once more to help us by the use of your mighty Press. Open the door of hope for us and give us a chance to publish some of our good as well as our bad in your columns. I pray you, in the spirit and name of Christ, lift from our burdened shoulders the odium of blazing headlines of disgrace, and the magnifying of the insignificant irregularities in the acts of brutish fools which do not point at all to the true racial inclination. If, in this you will help us, we shall be everlastingly grateful to you, and eternally thankful to Almighty God.

VI

The Churches and World Diplomacy

James A. MacDonald

THE CHURCHES AND WORLD DIPLOMACY

The churches of America have it in their power to strike a new note in the politics of the world and to influence for all time the changing world situation. In a very real sense and to a degree at once alarming and inspiring, the future of the world nations depends on the loyalty of the Christian churches to their world obligations.

We hear about changing China and the changing East. We hear about changing America and the changing West. Not New York alone or Chicago or San Francisco or Winnipeg or Vancouver, is the melting pot. In no one place and on no one continent is the clash of ideals and the conflict of civilizations. The line of battle is far-flung. The whole world is becoming one vast melting pot, and into it the nations are going, crowding together into one crucible of international conflict as by the irresistible compulsion of some eternal destiny. This generation shall not pass until the things be fulfilled which had their impulses far back in the ages. And in this time of world-crisis it is given to the churches of America, to say whether out of this Armageddon of the nations shall come confusion and wreckage and the great apostacy, or whether nations shall be born in a day and the kingdoms of this world become the kingdoms of the Christ of love and peace.

In the deeper things that touch the life and civilization and world responsibilities of this North American continent, Canada and the United States are bound together either for weal or for woe. And the churches of these two nations, with their one heritage and one faith and one evangel and one commission, have far too much in common for you to be unconcerned or uninfluenced while the churches of Canada are pressing forward to organic unity, or for Canadians to be unimpressed by these marvelous movements in the United States which are

federating the forces of American Christianity as if for one world-wide campaign.

It is the world-significance of these forward and federating movements of the American churches that makes the present hour pregnant with great events and throbbing with life issues waiting to be released. Several questions of primal importance press for utterance and for answer.

1. First of all this: What is the unique feature of the present world situation?

Examine the map of the world in the light of the events of recent months and you have your answer. Every day's newspapers tell of political ferment, industrial disturbance and social upheaval, the passing of ancient dynasties, the overthrow of venerable institutions, revolutions that are shifting the centers of world power and readjustments that are repainting the world's map. And, in the midst of it all, distance is being annihilated, walls of separation are breaking down, and all the nations are being crowded together in one world community, rubbing shoulders in one world street, exchanging courtesies or curses face to face.

The supreme problem in world politics is this: How are the nations alien in their instincts, diverse in their history, antagonistic in their purposes, to learn to live together in one world community? Diplomacy, with its deceit and its checkmatings, is not sufficient. Most assuredly armies and navies will not avail. As with individuals, so with nations; the nations cannot live together and be at peace unless they are of one mind. A world community armed to the teeth means hell. The necessity for international brotherhood in the present world situation sends us back to the New Testament and makes authoritative and urgent the evangel of the Incarnation and the world mission of the Church.

2. My second question is this: In view of the crisis in the world situation, what is the most imperative duty of the Churches of Christ in America?

The call of the world is sending the churches back upon themselves to reconceive their own mission, to revoice their own evangel, to replan their own program. Already American Christianity is putting first things first. Doctrines and duties are finding their true perspective. The things that are most surely believed among us are being seen to be the vital and supreme thing which is for all the world.

It is not its dogmas, its ceremonies or its historical institutions. These are the differences which mark off Church from Church and age from age. The vital and universal elements in Christianity go deeper. They are the same in all ages, the same in America as in Judea, the same in the twentieth century for Chinese as in the first century for the disciples on the way to Jerusalem. The Master Himself defined them: the Christian ideal—the great life; the Christian standard of greatness—service to others; the Christian motive to service—not self-interest, but love; and, high over all, giving dynamic and direction to all, the matchless example of the Christ who came not to be ministered unto but to minister and to give His life a ransom for many.

In the presence of that essential Gospel there is neither East nor West, neither Jew nor Greek, neither bond nor free. Its ideal, its standard, its motive and its redemptive example match the human heart and are the measure of the world's need.

3. My third question gets this answer: Having reconceived their Gospel message, it is the duty of the churches in America, in view of the world situation, to conserve all their energies, and to marshal all their forces for a united and systematic campaign to Christianize this American nation.

Neither Britain nor America can in any very high sense be called Christian, having in mind the records of social vice and wrong, of business graft and dishonesty, of industrial strife and crime, of political chicanery and dishonor, which made up the story of the recent election campaign. It is true of this re-

public, as of Canada and of Britain, that it is a house divided against itself. A nation cannot stand half Christian and half Gentile.

All this confusion, strikes and lockouts, class strugglings, political upheavals, social conflicts, all this daily round of din and clamor that fills the faint-hearted with terror, is but the struggle within the nation of the Gentile and the Christian. And I am bound to say that the signs are that the Christian will win out. The Gentile standard of greatness—lording it over the ignorant and defenseless—is being rejected not within the Church alone, but quite as emphatically within the nation. There is a new cry: it is for social justice. There is a brave new call: it is for social service. These are the marks of the Christian nation. They are the work of the churches. Equal opportunities for all and special privileges for none, is the fundamental idea of Christian brotherhood.

A nation that in its institutions and activities and life gives itself over to the service of the world, not for selfish purposes but for love's great sake is Christian in reality as well as in name. To do that thing will require the united strength of all the churches.

4. My fourth question will be answered when the vision of America is fulfilled, not on American shores alone, but in the regions far beyond. It is imperative that America should go into all the world and preach the Gospel to every creature.

The times are ripe. Not by a few scores or by a few hundreds, but by the hands of a mighty host, the torch of truth and the cross of the new life must be carried everywhere, to China and Japan and the great Orient that waited all these centuries for the coming of La Salle.

The world situation makes this call imperative and urgent. If China and America are to live at peace in the community of interest on the Pacific a common religious faith, a common ideal of life and a common motive to service must unify them.

Nothing else goes deep enough. One faith, one hope, one love—that alone can make America and China one.

5. The crisis in the world situation requires that the churches of America shall Christianize not only the nations and peoples, but shall civilize and Christianize international relations. America, Britain, Germany—these three great nations calling themselves Christians, are in their international areas still half civilized and half Pagan. They all subscribe to the doctrines of international peace and pay dignified respect to the theory of independent international arbitration, but as an aid to diplomacy even among themselves they maintain huge and costly armies and navies.

As a Canadian I make appeal to this great Federal Council of American Christianity. Is not the time come for the redemption of diplomacy from studied deceit? Is it not pathetic that the three great Protestant countries are foremost in the mad race of armament?

Who is to take unmistakable stand for a national honor nobler than the honor of the heathen and the barbarian? Surely America. Here it was the oppressed of Europe and Asia found their new hope. This new nation should lead the new way.

In America's power for the peace of the world, Canada must also count for one. Nay, more. If the United States really means to do the greatest thing in world politics, Canada will count for more than one. Canada stands on this continent the bond of union between the mother country and the sister republic, the greatest empire and the greatest republic in all history. And this is Canada's ambition, to hold these twain in one pact of peace, pledged not to each other alone but to all the world in the service of world honor, of world freedom and of world peace.

And not America and Britain alone but Germany as well. Surely it is time the Teuton blood in these three nations proved itself thicker than water. Surely the common heritage

in the faith and life of the Reformation is stronger to bind than is vulgar and selfish ambition to break? Is it not time you joined hands with your brethren to lift this insufferable mountain of international suspicion and fear forever out of the way? The churches of America, Britain and Germany can create a Triple Alliance of Christian peace against which the powers of darkness cannot prevail.

And if America, Britain and Germany, then France, that has long been ready, and Japan that waits to lead the East. It can be done if the Churches of Christ but believe in the Christ they profess and stand loyal to the Evangel He came to proclaim. His ideal, His standard, His motive, His inspiration—make these to prevail in men and in nations, and the social problem on the world scale will be solved. To do this thing is at once the duty and the hope of the forces of the Church as gathered in the Federal Council of the Churches of Christ in America.

VII

The Christian Sabbath

REPORT OF THE COMMITTEE ON SUNDAY OBSERVANCE

By Rev. Peter Ainslie, Chairman

THE CHRISTIAN SABBATH

One day in seven for rest is marked in the economy of human life. In the creation of mankind, its provision was for the physical and spiritual necessities of the race. It appears among the first records of the Old Testament and succeeding records present the story of its defenses and benefits. The Jewish Sabbath was succeeded by the Lord's Day, when coming ages received the illumination of the resurrection of Christ, and His resurrection day was so generally observed among Christians that when Constantine came to the Roman throne he decreed that the sacred day of the Christians should be observed in all the cities by cessation from labor, as the new republic of China has done on its establishment.

The Lord's Day stands as one of the chief pillars in our Christian civilization. No man has a right to take it away from another and it becomes among our first duties as believers in Jesus Christ to uphold its sanctity by rest and worship and to give ourselves to the deepening of this Christian sentiment until there shall be such a conscience in our national life as shall stand as a perpetual bulwark against any encroachments upon this necessity of the race.

Its place in the life of the nation is one of the greatest issues facing us to-day. There are more than three million wage earners, who toil through every Sunday of the year besides a great number who are occasionally compelled to work on Sunday. Added to this is the great and growing number who desecrate this day by pleasures and sports, so that to many this day has already become as loose in desecration as it became in France in the days of the Revolution.

The organized anti-Sunday forces are vigilantly seeking both to wipe off our statute books whatever laws there are for its defense and to create a public sentiment to prevent the en-

forcement of the remaining laws. Perhaps never in the history of the American republic have the attacks on the observance of Sunday been so severe as in the past years of 1910-1912. In the six New England states, thirty-six bills were presented to the State legislatures to legalize commercial and amusement schemes on Sunday. While all but one was defeated it has been announced that they will continually be presented to the State legislatures until they are passed. Similar conditions are in New York, Maryland and other states, so that the battle is on. The Christian conscience is pledged to the upholding of the integrity of the Lord's Day and it refuses to yield to the clamor of unwisdom. Numerous organizations are working to sustain this righteous demand and, while in some instances we are losing, as in the fields of pleasures and sports, in other instances we are gaining, especially in the reduction of hours of labor.

More than half a million toilers have Sunday as a day of rest who did not have it a year ago. Nearly 75,000 postal clerks have either been freed from Sunday labor or have had their work reduced to a minimum. At a meeting in New York City last year, the managers of the two hundred and fifty iron and steel plants appointed a committee to suggest a plan for the employees having a weekly rest day, as the United States Steel Corporation had been doing, and later their committee announced a plan to that end. It has become a necessity, for said one of the men, "Steel made in America to-day is ruinous to health and morals." To our Commission on the Church and Social Service, credit is due for its important influence in this.

It is gratifying to know that through the co-operation of the associations of letter and postal clerks, under the leadership of the Lord's Day Alliance of the United States, a bill passed the last Congress, which closed to the public all the first and second class post-offices in the United States on Sunday. Already the Secretary of the Navy has given orders

for the reduction of Sunday work on the naval vessels and the Secretary of Commerce and Labor has expressed his recognition of the importance of this question and is now planning an investigation. Likewise the railroads are seeking to reduce Sunday work, especially the Pennsylvania and the Northwestern, for they are beginning to see that their employees do better work with rest on one day in seven than seven days of uninterrupted toil. Macauley declared in the English Parliament that this day of rest, which had been observed more strictly among English speaking people than any other on the globe, has not been a day lost, but a day gained.

The Sunday baseball bills were defeated in the legislatures of New York and New Jersey, but a modified bill was passed by the legislature of Ohio, which permits Sunday baseball. However, it is gratifying to know that there has been a general reduction in Sunday baseball throughout the country. Neither California nor the District of Columbia has any Sunday laws such as are found in all the other states.

Sunday aviation meets have been the occasion for such demoralization in several of the leading cities of the nation that your committee voices the sentiments of hundreds of thousands of our people in appealing to both the aviators and the public officials that this new invention should not seek its success on the desecration of one of the most time honored and sacred institutions of the world. There is a growing tendency to desecrate the Lord's Day by Sunday dinner parties, Sunday dancing parties, Sunday theatre parties, Sunday card parties, Sunday swimming matches, Sunday automobile craze, Sunday newspapers and everything else that the mind can suggest is in action to undermine the sanctity of this day, which was established by God for man's need. Your Committee looks with keen interest upon the thorough-going scientific research into the influence of a day of rest upon human welfare, which is being conducted by the New York Sabbath Committee with university direction. As the research yields

results, they purpose to give them to the world through every avenue open to the printing press, and also by extension lectureships in schools and colleges and to the leaders of thought and progress in their associations and conventions.

It is not enough that we secure the passage of laws for its defense and elect officials who will enforce these laws, but there must be a public conscience that will itself keep this day sacred and demand for others cessation from labor and opportunity for rest and worship. Every piece of mail dropped in the box on Sunday increases the demand for the post-office employees to work on that day, for it is more the handling of the outgoing and incoming mails that necessitates the labor of the post-office employees than the work at the general delivery window, which, however, might also be closed. It was said in one of the Federal Court decisions, "Laws setting aside Sunday as a day of rest are upheld not from any right of the Government to legislate for the promotion of religious observance, but from its right to protect all persons from the physical and moral debasement, which comes from uninterrupted labor. Such laws have always been deemed beneficent and merciful laws, especially to the poor and dependent, to the laborers in our factories and workshops and in the heated rooms of our cities; and their validity has been sustained by the highest courts of the United States."

Your committee has by correspondence and in person lent itself as freely as circumstances would permit in emphasizing the importance of Sunday observance and checking encroachments by dealing with the Federal Government and private corporations and making public addresses. We do therefore recommend the adoption of the following resolutions:

1. That we reaffirm our convictions as to the physical, moral and religious necessity of a weekly day of rest and worship; and our belief in its vital relation to individual, social, and civic righteousness; and we unreservedly press this principle upon the minds and hearts of our fellow-citizens everywhere

and urge the greatest possible co-operation of employers, of ministers, of editors, of teachers, and of parents to this end.

2. That all Christians shall seek to do their utmost in the observance of this day by themselves abstaining from any thing that flavors of desecration, such as sports, travel and buying, and urge upon the government and employers the need of rest for the laboring man. This day has been taken from him and the Church can in no better way prove its interest in him than by untiringly seeking to restore to the laboring man his day of rest.

3. That we not only endorse a half holiday of one of the six days of the week for physical rest, preferably Saturday, as tending to give better observance to Sunday, but for the higher sake of the opportunity for the largest possible self-culture, we hope the time may come when hand and brain toilers shall have for their own use both Saturday and Sunday, one being a day of social recreation and the other a day of worship. We further desire to discourage the common practice of placing the same burdens upon students in our universities on Saturday and Monday as on other days, so as to give larger opportunity for Sunday worship.

4. That all ministers be requested to preach on this subject during Lord's Day Week, which includes the two Lord's Days after Easter and which has been done in some sections of this country during the last thirty-seven years. It has been stated that last year 20,000 sermons were preached in England alone on Lord's Day Sunday, relative to the observance of this day.

5. That we earnestly urge co-operation with all Lord's Day associations that are in accord with these utterances, and also urge, if not union, a close co-operation of all associations working to this end.

6. That we favor the legislative protection, whenever needed, of every person in the right to rest and worship one day in seven, preferably on Sunday, and we earnestly recommend to State and local Federations of Churches the importance of

not only guarding against the repeal or weakening of the laws we now have providing for Sunday rest, but of placing on our statute books laws securing one day in seven as a rest day for all classes of working men and the securing to every community a more complete protection against all Sunday practices that tend to demoralize society or weaken the forces that make for virtue and righteousness. As a means to this end, we urge hearty co-operation with the Social Service Commission of this Council in its nation-wide campaign for a law in each state insuring one day in seven for all workers, and we also commend a national law to insure one day in seven for rest for all employees of the government and of interstate commerce.

7. That this Council be instructed to appeal to the managers of the Panama Exposition of 1915 to close its gates on Sunday, and also that Congress be petitioned to cover the government exhibits or close the government buildings of the Exposition on that day, and we further urge that Congress be petitioned by this Council in favor of a Sunday bill for the District of Columbia.

VIII

United Advance in Temperance

REPORT OF THE COMMITTEE ON TEMPERANCE

By Rev. Rufus W. Miller, Chairman

UNITED ADVANCE IN TEMPERANCE

During the last few years the Committee on Temperance has reported regularly to the Executive Committee of the Federal Council and, in accordance with the action of the Executive Committee, conferences have been held with the several Temperance committees and agencies of the churches connected with the Federal Council. It is evident that the Federal Council can best discharge its obligations as respects Temperance, by securing the co-operation and co-ordination of the several church Temperance agencies and, through the formation of a Church Temperance Council similar to the Home Missions Council, be in a position to cover the field of Temperance and secure the proper affiliation of other Temperance agencies as well as those officially related to the churches. Various communications have been sent to the President of the United States, the national Congress and to church Temperance agencies. Correspondence and conferences have been held with representatives of various Temperance organizations.

The work at first was necessarily that of exploration; a study of existing conditions and the finding of a basis of action. In a survey of the Temperance forces of the churches and the nation and of the progress made the past few years, there is reason for gratitude to God, encouragement in the work, and a prophecy of larger advance yet to be made.

The Morning Cometh. Note the signs of advance. The saloon-keeper is to-day a pariah. The grog-selling tavern-keeper is no longer an influential man in the community; the still house is not run by elders and deacons. Public sentiment has changed. All business now demands sobriety in employees. This is emphatically true of the railroads. By their official action the railroads require a million and a half of men to keep sober. The Pullman Company has elimi-

nated intoxicants from its dining cars and so have a number of great railroads. More than twenty million school children are, by the requirements of law, taught the perils of alcohol. The best newspapers and magazines, refuse to accept a demoralizing liquor advertisement. The Anti-Canteen Law has successfully withstood every attack, and the notable physicians' protest against the reestablishment of the army canteen, is proof of the growing attitude of hostility on the part of the medical profession against the use of alcoholic beverages. Despite all efforts of the brewers, the United States Government positively declines again to become saloon keeper to its soldiers. Life Insurance companies, Mutual Benefit Associations, leaders in athletic sports, the testimony of judges all over the land, are aiding greatly in the creation of proper Temperance sentiment. Not less than nine large States have entirely prohibited the liquor traffic, by vote of the people; namely, Maine, Kansas, North Dakota, Georgia, Oklahoma, Mississippi, North Carolina, Tennessee, West Virginia. Six of these have enacted prohibition laws within the last five years. All the other states and territories except three, have local option laws with large areas having no licensed saloons. Two-thirds of the country districts of the states having local option laws, have excluded the saloon. Organized labor is taking an advanced stand throughout America. One of the officers of the American Federation of Labor has well said: "The saloon does not produce a thing which is a benefit to the human race. It is a non-producer and must be supported by those who work. Every man and woman should be against the liquor traffic from start to finish. I am speaking to the wage workers, but it may be applied to everybody."

The International Alcoholic Congress, in which our national government is officially represented, meets biennially for profound discussion by eminent medical specialists and statesmen. Indeed, the signs of progress multiply the world over. The liquor problem is not a mere local problem nor a mere national

problem. It has become a great *WORLD PROBLEM.* Sweden, Finland and Iceland have voted in favor of the National Prohibition of the Liquor Traffic. Switzerland has broken a social custom of generations by forbidding parents giving liquor to their children. The National Commission in France has reported that alcoholic liquor is degenerating the French people and large posters are now seen in her principal cities, containing a warning against the use of alcohol. In Italy the Commission on Insanity has warned the nation that wine traffic is filling the insane asylums with Italy's people. New Zealand is fast voting out her saloons. Australia is making rapid progress toward the suppression of the liquor traffic. England is roused as never before and public bill boards bear the government's warning against the effect of liquor.

The Russian Government has ordered stamped on every bottle of "Vodka," the national intoxicating drink, a skull and cross bones and the word "Poison" as a warning against the use of what the bottle contains. The commission appointed by the German nation has reported that beer is destroying the German people. Germany is to-day teaching in her schools the evil effect of alcohol. Emperor William has become a total abstainer and a popular lecturer against the use of liquor and has ordered beer out of the German army.

In our own land there are many agencies and associations at work in behalf of Temperance reform and Prohibition. Among these may be mentioned the time-honored National Temperance Society, TheWoman's Christian Temperance Union, National Order of Good Templars, The Sons of Temperance, Templars of Honor and Temperance, The Scientific Temperance Federation and Anti-Saloon League, The National Inter-Church Temperance Federation and a score of other allied organizations. The following churches have Temperance Committees or Agencies, with secretaries as follows:

Baptists—Samuel Z. Batten, D.D, Roger Williams Building, Philadelphia.

Congregational—Rev. John Fairlies, Appleton, Wis.

Disciples of Christ—Homer J. Hall, M.D., Franklin, Indiana.

Evangelical Lutheran—Rev. E. C. Dinwiddie, Washington, D. C.

Friends in America—Mr. James Wood, Mt. Kisco, N. Y.

Methodist Episcopal—Rev. Wm. A. Smith, D.D., Lincoln, Ill.

Methodist Protestant—Rev. D. C. Coburn, D.D., Zanesville, Ohio.

Presbyterian—Prof. Chas. Scanlon, Pittsburgh, Pa.

Presbyterian (United)—Rev. Chas. D. Fulton, Canonsburg, Pa.

Presbyterian (Reformed)—Rev. W. W. Carithers, Apache, Okla.

Protestant Episcopal—H. K. Graham, Church Mission House, N. Y. City.

Reformed—C. E. Schaeffer, D.D., Reformed Church Bldg., Phila.

United Brethren—Bishop G. M. Matthews, Chicago, Ill.

United Evangelical—Rev. F. W. Barlett, Franklin, Pa.

It is expected that these agencies will form a CHURCH TEMPERANCE COUNCIL to carry on the work, in co-operation with the Committee on Temperance of your Federal Council. The Roman Catholic Church, through its Catholic Total Abstinence Union, one hundred thousand strong, stands opposed to the liquor industry and is exerting its influence more and more in favor of TEMPERANCE.. The International Sunday School Association, which represents practically all evangelical churches in this country and Canada has, through its Temperance department, issued a definite outline of its position on the Temperance question. The effort is made to have every Sunday School in America endorse this platform, part of which is as follows:

(1) Temperance Education—Educate every Sunday School member for
   a. Total abstinence.
   b. The destruction of the liquor traffic.

(2) Regular Time for Temperance Teaching.
   a. Observe all the quarterly Temperance Sundays; let the World's Temperance Sunday, the second Sunday in November, be emphasized as Christian Citizenship Day.

(3) Organization—A Temperance Department in every Sunday School, conducted by Temperance superintendents.

(4) Pledge Signing—Enroll every Sunday School member of proper age as a pledge signer.

A study of the situation makes it plain that the church must solve a three-fold problem in standing for Temperance and the welfare of the individual and of the state:—

(1) How each local congregation or group of congregations can best exert influence for total abstinence and temperance reform in the local community.

(2) How each group of congregations as they are at this present time organized into denominations, can best carry on the work in harmony with their own spirit and cultus.

(3) What the different denominations can do in and through the Federal Council and Church Federations.

It would seem to be the province of the Federal Council to assist in the solution of this three-fold problem and it would seem that this can best be done by co-ordinating the several church Temperance agencies and the Temperance departments of the International Sunday School Association into a Church Temperance Council. As has been stated, this plan is now being perfected. The bed-rock of Temperance reform is a sound, healthy and well grounded *PUBLIC SENTIMENT* with respect to the use of alcoholic beverages and liquor selling. Without such a sentiment there can be neither the en-

couragement nor enforcement of law for the repression or suppression of the various forms of intemperance.

It is a legitimate work of the Christian church to disseminate information, to educate the young and to enlist its members in behalf of total abstinence for the individual and no saloons for the state.

The Federal Council should voice the united judgment of its constituent bodies on the fundamental principles of Temperance reform. It can awaken interest, oversee and disseminate such investigations as would go far to destroy the sophistries which so largely bulwark the liquor traffic to-day. The Council can and should take a consensus of opinion of its various constituent bodies. It can refrain from partisanship, it cannot conduct purely political work or engage in any efforts that would have the semblance of improper interference in the affairs of the State on the part of the Church. It can, nevertheless, voice its own judgment on questions of public policy immediately connected with the traffic of intoxicating liquors. Its chief work is EDUCATIONAL and education is needed, both to make laws and enforce them through proper administration. It is evident that the crux of the position is PUBLIC SENTIMENT and the all-powerful ally in the creation of Public Sentiment is "..EDUCATION.. as to the teachings of science in relation to alcohol." The basic principle of Temperance reform lies in the nature of alcohol as a poison.

The startling results of scientific investigation reveal alcohol in all its defective deformity and it deserves nothing but death. At a World's Congress on Alcohol, held in London in July, 1909, twelve hundred scientists from twenty-seven nations issued to the world a great statement declaring that "Alcohol is a poison; that its use as a beverage is destructive and degenerating to the human organism; that its effect on the body is depressive, narcotic and anaesthetic."

Another illusion has been dissipated by modern science and that is, as to the propriety and safety of the so-called moder-

ate use of liquor. A large part of the Temperance crusade in the past has been to fight drunkenness. The new idea is that there is evil and danger in *any* use of liquor. There is greater danger to life and health in the regular, daily dram than in an occasional or periodical spree. Insurance statistics go to show that moderate drinking is slow suicide.

FACTS ARE STARTLING THINGS and science puts within the reach of every church, every preacher, teacher and reformer, facts so stupendous which, if rightly and persistently used, will open the eyes of the people, young and old. The whole problem has been lifted still higher than the plane of prejudice and opinion and has been put to scientific test in the physiological laboratories of the world. The question to be solved is not alone that of moderation or excess but that of moderation or abstinence. Does a strictly small quantity of alcohol aid thought, aid work, aid in any process whatever? To this question the innumerable experiments of scientific leaders give a definitely negative answer. Alcohol does not aid but injures.

But in this campaign of education the Church is called upon to use her influence to bring public sentiment to bear for a repeal of existing Federal laws, in relation to internal revenue licenses,—and the passage of adequate laws so as to avoid the nullification of Temperance legislation in the several states.

The appeal must be made to CITIZENSHIP, to protect the rights of the people and to secure their freedom from interference by Federal laws and authorities in violation of State, Local Option or Prohibition laws. Our Federal government fosters and sanctions the liquor traffic; *first,* by collecting an Internal Revenue Tax of $25 a year from every dispenser of this poison, and supporting the government by the revenue derived. *Second,* by her interstate commerce laws which permit the shipment of liquor into territory where its sale is forbidden.

The Internal Revenue Tax was a temporary war measure adopted by Congress during the Civil War for the purpose of

raising revenue for our then depleted treasury. Mr. Lincoln, then President, objected to the proposed law and said he would refuse to sign the bill, but upon assurance from Congress that it was only a temporary measure and would be repealed as soon as the war was over, he signed the bill. It gives to the traffic in liquor the badge of respectability; it gives it government sanction and support; it makes the government a partner with every saloon keeper in the land. The Government authorizes more than 210,000 persons to dispense this poisonous beverage. Technically, this Federal tax receipt does not authorize its holder to sell liquor but it gives an adequate permission. Every man who receives an Internal Revenue Receipt for $25 first takes an oath that he intends to sell liquor and he believes, when he pays his money, that he obtains that privilege. This tax receipt is a pledge of neutrality on the part of the government in any contest that may arise between the liquor man and the local authorities. In Prohibition territory the Federal government is thus encouraging law breaking. The United States Supreme Court has said "The granting of a license by the Federal Government to sell intoxicants is a direct usurpation of the police power reserved to the States."

Illegal liquor saloons are violating State and local laws in all the Prohibition states and counties and the Federal government has received from such individuals $25 each for the privilege of violating the local law. Another way the Federal government is nullifying the State law is by the operation of the Inter-State Commerce Laws. All common carriers by Federal law are permitted to carry liquor from licensed States into a Prohibition State; for example, the constitution of Oklahoma forbids the manufacture or sale of alcoholic liquors by any citizen in that state within the territory of that state but the brewers and distillers of Illinois can sell liquor in Oklahoma, something that the citizens of Oklahoma are forbidden to do. Fifty years ago this nation went to war with certain of her

states because she said those states were nullifying Federal laws but to-day, in at least nine states and in parts of many other states, the Federal government is in the business of nullifying State laws against the sale of liquor.

The Churches of Christ in America should, through their members, as citizens of this great country, protest against this great iniquity and insist that the executive officers of our Federal government, by action of the President of this United States and by Acts of the National Congress, repeal the Internal Revenue Law and pass such laws as will recognize the rights of the several states in reference to the manufacture and sale of alcoholic liquor.

The Time is Ripe for Action. The call comes to the Church to exercise her function of leadership. She must not temporize, must not fear, must not compromise. The liquor question can only be solved by the Church of Jesus Christ in this country unitedly making its chief purpose along its varied lines of social work, to destroy this traffic by law, precisely the same way as was done in the case of slavery and the lottery. Here a house divided against itself must fall. The Church of Jesus Christ, through its Federal Council, should summon all the forces of righteousness, all the multitudinous organizations and agencies standing for Temperance, to cease fighting one another and to unite together in the interest of Total Abstinence, the creation of a sound public sentiment on a platform of a saloonless nation, and the insistence, through the citizenship of the land, that political parties must recognize that the liquor interests of the country represent the greatest menace to the perpetuity of our political institutions, and the exercise of untrammeled suffrage, and that the time is here and now, when the administration of the law—not so much the making of the law—must be the demand on the part of the Christian citizens at the hands of the political parties of the land.

The Christian Church has the right to be the leader in this

great reformation and no Temperance organization should be fostered or encouraged which is not willing to ally itself with this Federal Council.

Summing up briefly the present situation, attention is called to four facts as the highways of progress and activity open to the churches of the land:

1. The discovery of science that alcohol is a life-destroyer and confirmed by common experience as in industry and insurance; that total abstinence is the supreme wisdom and the only safety.

2. The wide and convincing publication of these vital facts by pulpit, press and school, to guide personal conduct and create public opinion.

3. The incarnation of Temperance principles in character and their incorporation into the social customs by the Christian nurture of the churches, aided by all special organizations.

4. The enactment and enforcement of laws to give effective expression to common knowledge and conviction, to diminish temptation and to restrain greed. The task of the state to be pushed continuously just as far and as fast as public sentiment warrants.

To aid in this great work the following recommendations are presented for the approval of the Council:—

1. The churches of the land to be affectionately urged to utilize to the fullest extent possible the Temperance lessons in the Sunday School and Temperance literature for the young; the co-operation of pastors and Christian people in securing the introduction into the day schools, of all grades, of such text books as will make plain the effect of alcoholic intoxicants upon the body and mind, the results of scientific investigations into all phases of the subject and the effect of the liquor traffic upon economic and social conditions and the relation of the traffic to pauperism, ignorance and crime; and also to secure the use of public school buildings as social and recreational centers.

2. A nation-wide campaign of Temperance, pledge-signing by young people and old. We commend the several forms of pledges now in use in our churches.

It is well to point the children, youth, and manhood of our country to the illustrious examples of great national figures. Abraham Lincoln took the verbal pledge from his mother's lips before he was nine years of age, and kept it and the pledge which he wrote and signed himself when a young lawyer, and urged upon others, to the possible detriment of his political future, is well worth recalling.

"WHEREAS, The use of intoxicating liquors as a beverage is productive of pauperism, degradation and crime, and believing it is our duty to destroy that which produces more evil than good, We, therefore, pledge ourselves to abstain from the use of intoxicating liquors as a beverage."

Robert E. Lee was also a total abstainer, and a strong advocate of total abstinence. And to-day statesmen are more and more total abstainers.

3. A solemn warning of the Council against the use of intoxicating beverages. The Council records its disapproval and opposition to the practice of engaging in the manufacture or sale of liquor, the renting of property for such purposes, signing the application for the saloon license, presenting such application in court, endorsing the bonds of saloon keepers or in otherwise abetting this most serious evil. The Council urges that all members of the constituent churches refrain from the practices herein condemned. Church members should be solemnly admonished to keep themselves socially, financially and politically, separate and apart from the liquor traffic and to touch not the unclean thing, to the end that this traffic may, by law, be extirpated from our land and our people saved from its despoiling influence.

4. All organizations and societies soliciting the support and sympathy of the churches, in behalf of Temperance, to be requested to file with the Federal Council of the Churches of

Christ in America, an annual report containing an outline of their plans of work and a detailed financial statement, properly audited, and that any organization failing to do this, should not expect commendation or the support of the Christian people.

5. The hearty commendation of the Council to the constituent churches in officially recognizing the responsibility for leadership in the work of Temperance education and agitation, by the appointment, through their highest ecclesiastical judicatories, of Temperance Commissions or Agencies; and the approval of the federation of these several Church Temperance agencies as the CHURCH TEMPERANCE COMMISSION, to work in co-operation with the Federal Council.

6. The Church Temperance Commission to be authorized to exercise general oversight of Temperance measures and to report, through the several Church Temperance Agencies to the judicatories of the constituent churches and further, that the Church Temperance Commission be authorized to seek co-operation with various Temperance organizations and societies of the land and, so far as possible, to co-ordinate these agencies with a view to uniting all in the one work of creating sound public sentiment and securing proper administration of Temperance laws in the State and Nation.

7. The Federal Council authorize the Executive Committee, if deemed expedient, to take the necessary steps to aid in securing a National Committee of Inquiry on the Alcoholic Liquor Traffic, this National Committee to secure authoritative data and information concerning the effects of alcohol and the alcoholic liquor traffic on society, in all its phases and in realms which have not yet been exhausted by any previous state investigation on liquor traffic in this country. In this way to call the attention of the citizenship of the United States to the preservation of the physical, intellectual and moral well being of society.

8. The presentation of a memorial to the Institute of Medi-

cal Research, The Carnegie Institution, and the Russell Sage Foundation, to include in their list of investigations, the nature and effect of alcoholic stimulants upon the human body in health and disease and also the industrial, social and financial results of the liquor traffic to the individual, the family, the community and the state.

9. That the action of the Congress of the United States in having the Federal government represented in the International Congress on Alcoholism, be heartily approved and that the officers of this Council be directed to present a memorial to the President of the United States and the National Congress, with the request that it promptly pass the Kenyon-Sheppard Inter-State Liquor Shipment Bill, or some similar measure, and so to frame its Inter-State Commerce enactments and so to revise its Internal Revenue License laws, as to avoid conflict with and nullification of Temperance legislation in the several states and the exercise of police power on the part of the several states in the enforcement of their laws.

IX

The Preservation of the Home

REPORT OF THE COMMITTEE ON FAMILY LIFE

By Rev. George P. Eckman, Acting Chairman

THE PRESERVATION OF THE HOME

The germinal and fundamental relation of the family to the State may be assumed without argument. History has proven it as a fact, even if philosophy had not established it as a principle. But the family is no less essentially identified with the institutions of religion than with those of political government; hence considerations of both patriotism and piety urge us to maintain the integrity of the home. It is the province of the Church to survey the influences operative in modern society which debase and disintegrate the family, and to inspire and direct such movements as shall restrain and correct tendencies hostile to the home and therefore subversive of social order.

Some of the agencies destructive of family solidarity have arisen inevitably out of the complexity of modern civilization. The surge of population to the city, with the consequent crowding of households into habitations too narrow for their appropriate accommodation, presents an evil which is not confined to the poor, housed in tenements, but makes itself felt also in the domiciles of the prosperous. An undue emphasis upon individualism, characteristic of our swift American life, has divided the family into its constituent units, each member of the household finding pleasures, occupations and interests apart from the rest, and entailing the loss of that mutuality which is indispensable to wholesome family relations. The industrial tensity, especially acute in our great cities, but existent everywhere in varying measure, has gone far toward breaking up the unity of the family, and in the case of the very poor has imperiled the purity of the household, where it has not actually destroyed it.

Coincident with these and other deteriorating social influ-

ences is a palpable decline in what may be termed family religion. The competition incident to a life given up too fully to material interests, the growing disposition to delegate to the Church and its institutions the office of religious culture, and the decadence of the sense of spiritual obligation on the part of parents have wrought great mischief to the religious life of the family. It is incumbent on the Church in these circumstances not only to make public exhortation in behalf of a renewed religious spirit, but also to make a benevolent invasion into the homes of its adherents for the purpose of reforming the life therein and of rebuilding the broken altars of fireside devotion.

At the heart of an invigorated and purified home must lie right conceptions of marriage. It is characteristic of this age to regard the institutions of society as the products of an historic evolution, which has been guided and determined by principles purely economic and prudential. The acceptance of this doctrine carried to its logical conclusion makes legitimate any further modifications of those institutions which time and circumstances may appear to require. From the categories of such a theory the Church demands that marriage shall be exempt. It is Divine in origin and must not be amended at the bid of clamorous social revolutionists. Marriage may be recognized and defended by human legislation, but it was instituted by Almighty God. It is monogamous by Divine prescription and not by the compulsion of social conventions. The fallacy that monogamy is an ideal developed from the experience of mankind is disproved by researches into the genesis of society, the Biblical account being justified by the findings of ethnologists and anthropologists.

However, the Church cannot be satisfied with merely resisting those social doctrinaries who would transfer parental responsibilities to the State, but must reprobate every influence which is destroying the sanctity of marriage.

Meanwhile there lies before us a situation truly appalling. Statistics for the period of 1887-1906 show that in the United States nearly one million divorces were granted. It is said that ten per cent. of all marriages in this country are dissolved by divorce. In some States one-fourth of all the marriage contracts are broken in this way. The rate of divorces multiplies faster in the United States than elsewhere It is double that of Switzerland; three times that of France; five times that of Germany; and many times that of England and Canada. Such a pace cannot be maintained without the ultimate ruin of American society.

The causes which lead to divorce suggest the paths by which the destruction of the evil must be approached. Inconsiderate matrimonial alliances based upon insufficient knowledge of each other by the contracting parties, or hastened by what seem to be strong prudential reasons, constitute a large factor in the divorce problem. Physically and morally improper unions, rendered possible through ignorance, vice and folly are even more fruitful occasions of divorce. Business agreements have greater care and consideration, though involving comparatively small interests, than do thousands of marriage compacts. Persons contemplating marriage might well be compelled by law to file a statement of their intention with the proper authorities a considerable period in advance of receiving a marriage license. Education concerning the relation of marriage to the interests of the State and the social order should be employed to restrain men and women from selfishly following a course agreeable to themselves but injurious to society. Some method should be devised by which women may be protected from marrying men who are infected by vice. The better detection and punishment of persons guilty of deserting their wives should likewise claim the attention of our legislators. The relation of the temperance question to the divorce evil is very close. It is asserted that

in one-fifth of all the divorces granted intemperance figures as a determining factor.

The industrial independence of women, now increasingly advocated, militates against matrimony and is the occasion of unhappy marriages; for the woman who has been gaining a livelihood has not prepared herself, even if she be disposed to avail herself of an opportunity to marry, for those limitations which wifehood, motherhood and manifold domestic obligations will enforce upon her. Herein is involved a subject so far-reaching as to require for itself alone the most serious study of the Church and other social agencies.

Disregard for the inherent sanctity of marriage is possibly the most influential cause of divorce. It is a function of the Church not only to teach higher ethical conceptions, but also to inculcate ideas of the Divine beauty and spiritual symbolism of marriage. The schools of the nation must give clear and persistent instruction concerning sex hygiene and the social significance of the family, while endeavoring to cultivate an intelligent interest in domestic science. Until the moral tone of society has been elevated far beyond its present altitude, legislation will be required to supplement the efforts of the Church and the school to preserve the family from those influences which assail the American home.

The dignity which Jesus ascribed to womanhood and the sacredness which he attached to childhood render the vices which impair the glory of the home detestable in the eyes of all good persons, but the Church will not be relieved of its duty until condemnations of libertinism and prostitution have been supplemented by practical efforts to eliminate their most prolific sources.

Your Committee would recommend the following action on the part of the Council:

1. This Council expresses its deep sense of the vital importance of the sanctity of the marriage relations, of the in-

tegrity of the family, as constituting the unit of society, and of the preservation of the home in all its sacredness and purity.

2. The Council declares its profound conviction that the only final and authoritative source of doctrine and duty on the subject of marriage and divorce is to be found in the teachings of Holy Scripture.

3. That in the interpretation and application of these teachings, as thus constituting the basis of a consensus of our churches, there is room for conscientious difference, but that there would always be found such mutual consideration as is becoming to those who are loyal to the same supreme standard and are subject to the same supreme Lord.

4. We deplore the existence of all industrial, economic, and social conditions which menace or injuriously affect the safeguards of the home and the tender and lasting influences of which it should be the abiding source.

5. We deplore the demoralizing views which find their expression in the statutes of many of the States of the Union and also in the lax ideas which determine the conduct of many of the people concerning the whole subject of marriage and divorce; and we would call upon all the churches represented in this Council to use every legitimate means in their power to educate the public mind in favor of a uniformity in State legislation upon the highest standard that can be attained.

6. That as divorce presupposes marriage, increased attention should be given to the proper qualifications, both physical and moral, of those who contemplate marriage and to the proper conditions upon which it should receive the sanction of religion and of the Church.

X

Christian Nurture and Religious Education

REPORTS OF THE COMMITTEE ON LITERATURE AND EDUCATION

Part I

THE WORK OF RELIGIOUS EDUCATION.

By President George B. Stewart, Chairman

Part II

REPORT OF THE COMMITTEE OF THE CONFERENCE OF THEOLOGICAL SEMINARIES

Part III

REPORT OF THE SPECIAL COMMITTEE TO CONSIDER WAYS AND MEANS TO PROMOTE WEEK-DAY INSTRUCTION IN RELIGION

By Rev. George U. Wenner, Chairman

Part I

THE WORK OF RELIGIOUS EDUCATION

At the meeting of the Executive Committee of the Federal Council held in January of last year, the chairman of this committee, the Rev. John B. Devins, D.D., tendered his resignation, and subsequently the present chairman was appointed. It was expected that the committee would continue to enjoy the valued aid of Doctor Devins, but, on account of his sudden and lamented death shortly after, this expectation was disappointed. The loss to this committee which this Providence involved was more significant than would appear upon the surface, and on account of it much of the intervening time since has been occupied in gathering up the threads which were held by his able and skillful hands at the time they ceased to work, and which had not yet been transferred to others.

The past four years have witnessed increased activity by our churches in the discharge of the great educational function of the Church. There has been a growth of the consciousness of this function and of its commanding importance. There is a gratifying awakening to the fact that the nurture of our children and youth in religious knowledge and character is in this land the peculiar and almost exclusive charge of the Church. Since secular education has become permanently divorced from religious education and by a fixed policy of our people has become the peculiar charge of the State, the Church must make it her business to see that the children and youth have a proper and adequate training in morals and religion, else we have no reason to hope that they will receive it.

Many of the churches have appointed committees on religious education, whose special function is to supervise and

promote in their parishes the Christian nurture of the youth. These committees are in most instances making a careful study of the problems of the unification of the various agencies working in this field, of the organization of a curriculum of religious instruction, and of the preparation of suitable text-books.

The Sunday-school, which is the most influential agency of religious education within the parish, has been advancing steadily through this quadrennium in such matters as graded schools, graded lessons, teacher-training, better lesson helps, clearer conception of its high mission, wider activities in the extension of the organization, and increased effectiveness in all directions.

The Young People's societies have during this period carried forward two resultful campaigns, one for increase of membership and one for increase of efficiency. There appears to be growing consciousness that these societies have as their chief function the education rather than the inspiration of their members, and that their educational function is more in the direction of expression rather than impression, more for education in service than in knowledge.

The Brotherhoods and Men's Classes have grown to places of prominence and usefulness in the churches, and furnish exceptionally fine agencies for the promotion of religious education.

There is no department of special religious education as alert, as well organized, as thoroughly equipped with the material of education as the various missionary agencies. They are leading all other agencies in the scientific and effective solution of one of the special phases of religious education.

The stupendous task of organizing and systematizing the material of religious education, of co-ordinating the various and numerous agencies of education, of preparing and distributing the proper text-books, in order that the children of our churches may have as thorough and as competent

training in things religious as they receive in things secular should call forth the enthusiasm and the power of the Church beyond what we have yet witnessed.

In the field of higher education there has been no marked change in the attitude of the Church. Her maintenance and promotion of her Preparatory Schools, Colleges and Theological Seminaries has remained at about the same degree of efficiency and interest as at the beginning of this period. There is noticeable a pronounced tendency among the denominational colleges toward freedom from denominational control in order to become eligible for the benefits of certain great educational Foundations.

There is also noticeable among the Theological Seminaries a tendency to enlarge their curricula so as to include subjects whose practical importance has become prominent, and to modify their methods in the direction of the modern scientific methods and spirit.

There is also new demand for facilities for the proper training of laymen and laywomen for Christian service in many fields of service. It appears that there is a well-defined sense of need for a body of thoroughly equipped lay-workers, both men and women, who shall occupy in the churches official and semi-official positions, and whose chief functions may be summarized as educational. There are now schools especially designed for the training of these workers, and their efficiency is steadily increasing.

This Committee in its previous reports expressed the opinion that publicity was one of its chief duties, and that its concern in the field of literature was largely with the periodical literature of the day. This was natural and proper in view of the fact that the chairman and many members of the Committee were connected in prominent and influential ways with this department of literature. There is not much to report by way of change in this field. Perhaps the most noteworthy fact here is the tendency toward consolidation of re-

ligious periodicals with resulting increase of usefulness in the combined publications.

This Committee has from the first had a lively interest in the Vacation Bible Schools, conducted under the efficient direction of Rev. Robert G. Boville, whose office is 40 Bible House, New York City. These schools are held during the summer vacation for the benefit of children who are thus gathered for instruction in worship and in Bible knowledge. They have steadily grown since their inception six years ago, so that during last summer there were 160 schools, with 38,306 children, 707 teachers, in 24 cities.

The matter of week-day instruction in religion seemed to your committee to be of vital importance to the Christian nurture of our children, and it was referred to a sub-committee, consisting of Rev. George U. Wenner, D.D., Chairman, Rev. William H. Boocock, President W. Douglas Mackenzie, President A. T. Perry, since deceased, President George B. Stewart, President William C. Thompson, and President Charles F. Thwing. Dr. Wenner, for the sub-committee, made the following report:

"On July 15, 16, 1909, a joint meeting was held at Chautauqua, N. Y., at which there were three representatives of the Federal Council and four of the Religious Education Association. From the report of the chairman of that meeting, the Rev. William H. Boocock, we quote the following:

" 'The Joint Committee considered that it was their first duty to instigate careful investigation along certain lines in order that they might have before them adequate data for intelligent action. Accordingly it was decided to institute investigations along the following lines:

" '1. Present methods of religious instruction and their results. 2. The use of Sunday and week-day time even now at the disposal of the Church. 3. In what religious instruction should consist. 4. The present instructional personnel of the churches engaged in religious instruction. 5. Archi-

tectural and physical conditions of the churches with reference to religious instruction. 6. Present conditions in the home with reference to religious instruction. 7. Investigation of the existing printed material, text-books, etc., which could be used for this purpose. 8. What are the religious values of the methods and curricula of the public schools. 9. The amount of the child's time, different ages being discriminated, now required by the public schools. 10. History of the relation of the public schools to religion. 11. Experiment proposed: (1) Promote religious instruction in a group of homes. (2) Try the plan of a two-period church school. This Joint Committee recommended to the Executive Committee of the Federal Council at its meeting in Louisville, 1909, that the above plans be approved, the Joint Committee continued, the National Education Association be again invited to participate in these discussions, and that the Federal Council take no further action in reference to week-day religious instruction until the Joint Committee is prepared to make further report.'

"The complete report of the joint meeting was presented by Mr. Boocock to the Executive Committee at the above meeting, was received and was placed on file. The National Education Association has repeatedly been invited to appoint representatives on this Joint Committee, but has not responded to the invitation.

"The attention of the Committee has been called to the report for 1909 of the Commissioner of Education of the United States, in which he refers as follows to the plan which was presented at the last meeting of the Federal Council: 'Whether the plan is workable on a large scale or not, under American conditions, can only be determined by a fair trial in communities in which public sentiment clearly supports the experiment. It is not to be supposed that it will even be put upon its trial in the absence of such public sentiment.' 'Should it be tried in any community,' adds Dr. Brown, 'it

is fair to expect the emphasis will be laid by the religious teachers upon these moral values which are the immediate concern of the State.'

"The appointment by the Federal Council of a special committee to report on the subject of Week-day Instruction in Religion relieved this committee to some extent of responsibility. It may, therefore, suffice to present this brief statement of what has been done by us as a sub-committee of the Committee on Literature and Education."

One of the pre-Council Conferences arranged for Tuesday and Wednesday, Dec. 3 and 4, at Chicago is the Conference of Representatives of Theological Seminaries arranged by this committee. The program for the Conference is for four sessions and covers a number of themes of vital importance to theological education.

Your committee respectfully offers the following

RECOMMENDATIONS:

1. That the work now assigned to the Committee on Literature and Education be divided.

2. That there be constituted a Commission on The Church and Religious Education, after the plan of the Commission on The Church and Social Service.

PART II

THEOLOGICAL SEMINARIES

"To the Committee on Literature and Education of the Federal Council of the Churches of Christ in America, President George B. Stewart, Chairman:

"The members of the Conference of Theological Seminaries, held under the direction of your Committee, beg leave to present the following report for your consideration:

"The Conference was attended by sixty delegates of Theological Seminaries of denominations, each of which is repre-

sented in the Federal Council. The program called for a discussion of various aspects of the following topics:

1. The Co-ordination of the College Curriculum and the Seminary Curriculum.
2. The Proper Balance Between the Purely Intellectual Disciplines and the Distinctly Practical Ones.
3. The Training of the Ministry for Social Service.
4. The Standardization of the Seminary Curriculum.
5. The Informing Purpose of the Seminary.
6. The Function of the Seminary in the Training of Preachers.

"The subjects obviously revolve around three fundamental questions:—

(1) The preparation of men for admission into the seminary;
(2) The training of men in the seminary;
(3) The ultimate purpose or function of the seminary.

"In the informal but vigorous discussion of each topic, certain general conditions came to view.

"It is an evidence of the unity of life, notwithstanding the diversity of organizations in American Christianity, that the Faculties of the Theological Seminaries represented in the Conference and located in every section of our Country, are facing the same issues and are earnestly endeavoring to meet them in the light of Christian ideals, past experience and present conditions. There is evidence of a general purpose to adjust theological education to the demands of the age, and yet there is also a widespread conviction of the necessity of conserving the great ideals and disciplines which have entered into the making of the Christian ministry in the church of all ages. While the theological seminary is to serve the age, it is not to be subservient to the spirit of the age. While it is to consider the *cry* of the times, it is to be supremely concerned about the *needs* of the times.

"The opinion, furthermore, seems to prevail that the primary purpose of a theological seminary is to seek to make students for the ministry men of God—men who know God and man as revealed in Jesus Christ; and are prepared to speak for God before men and for men before God. This function, in the broadest sense of the term, includes also an interpretation of man's attitude to man in his individual and his social relations as these are to be realized in the Kingdom of God.

"In order that the theological seminary may prepare men for an efficient ministry, several things are deemed necessary.

"1. Students who are trained for theological study and who are in sympathy with the work of the Kingdom of Christ.

"2. A curriculum in which the theoretic and the practical disciplines are so co-ordinated and blended as to prepare men for the ministry in our age.

"3. A Faculty in which each member seeks to relate his work to the primary purpose of the seminary—the preparation of men for the ministry of Jesus Christ.

"On the basis of these premises, the members in conference have formulated the following recommendations:

"1. That the ecclesiastical judicatories, boards of education, faculties of high schools, academies, colleges and universities urge upon prospective students for the ministry the importance of a knowledge of the ancient classics and of the rudiments of the natural, social and political sciences, and of philosophy for a profitable course in the theological school and for an efficient ministry.

"2. That in the curriculum of the seminary the four theological departments—Exegetical Theology, Historical Theology, Systematic Theology and Practical Theology—be maintained; and that within these or in addition to these, provision be made for the study of religious pedagogy, sociology, missions and comparative religions.

"3. That, for the benefit of men who have not had a collegiate training, who desire to enter the ministry, and who, in the judgment of the faculties, have certain qualifications for the work, special provision be made.

"4. That another conference of theological seminaries be held in connection with the next regular session of the Federal Council of the Churches of Christ in America.

"5. That five representatives from this conference be appointed to form a Joint Commission whose other representatives shall be selected from the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America, for the purpose of recommending courses of instruction in theological schools on social, industrial and allied subjects.

"6. The five representatives of the conference chosen for this Joint Commission are Professor Walter Rauschenbusch, Professor Thomas C. Hall, Professor Theodore F. Herman, Dean Shailer Mathews, and President George B. Stewart."*

Part III

WEEK-DAY INSTRUCTION IN RELIGION

In 1905, at a memorable meeting in Carnegie Hall, New York, a resolution was adopted by the Inter-Church Conference on Federation, "recommending for the favorable consideration of the Public School authorities of the country the proposal to allow the children to absent themselves with-

*(The representatives of the Joint Commission, to which reference is made in paragraph 6 above, on the part of the Federal Council of the Churches of Christ in America are the following members chosen from the Commission on the Church and Social Service: Rev. Washington Gladden, Rev. Josiah Strong, Professor Thomas N. Carver, Rev. Ernest H. Abbott, Prof. Edward T. Devine, and Rev. Charles S. Macfarland *ex officio*.)

out detriment from the Public Schools on Wednesday, or on some other afternoon of the school week, for the purpose of attending religious instruction in their own churches; and urging upon the churches the advisability of availing themselves of the opportunity so granted to give such instruction in addition to that given on Sunday."

The further consideration of the subject was referred to the Executive Committee. By direction of the Executive Committee, the subject was presented in a report to the first convention of the Federal Council at its meeting in Philadelphia in 1908.

After an earnest and prolonged discussion, the Council adopted a series of resolutions, and authorized the appointment of a committee to confer with Committees of the National Educational Association and the Religious Education Association and to report at the next meeting of the Council on the subject of ways and means for the promotion of week-day instruction in religion.

The committee met in New York October 23, 1912. The preliminary work of conference with the Education Associations had been done early in the quadrennium by a sub-committee of the Committee on Literature and Education. It had conferred with representatives of the Religious Education Association. The National Education Association failed to respond to repeated invitations to meet with the joint committee.

From conferences and correspondence with leading educators and churchmen, as well as from observation of the trend of discussion in ecclesiastical bodies and in periodicals, we have gained our impressions of the state of public opinion on the subject committed to our consideration.

We note a deepening appreciation of the need of religion in the education of the young and a widespread interest in all plans that will further this end.

A generation has grown up under the influence of a materialistic philosophy with a conception of life alien to the teachings of Christianity.

The Church, by her emphasis on the value of the individual soul, has sometimes overlooked her obligation to the community. By confining her work to the narrow circle of the parish or the denomination, she fails to reach many of those who do not belong to her immediate society. The Public School, by reason of the independence of Church and State, is unable to enforce the highest moral standards because it is unable to avail itself of the effective influence of religion.

The lack of religious restraints, more than that, the lack of religious inspiration in the pursuit of high ideals, is acknowledged to be a serious defect in the American system of public education. With no disposition toward pessimism, we believe that the state of society, from the standpoint of Church or State, demonstrates the need of such a force as religion only can supply, and emphasizes the importance of more comprehensive and systematic instruction in religion than our present methods afford. This need is serious and imperative and while widely neglected is at no point trivial.

Education does not mean the impartation of information. It means the development of character.

Without religion there can be no true education. We do not confound religion with dogma. We know very well that religion is a life. It cannot be taught. It must be imparted. But we also know that the Christian Church in her fellowship of faith, and in the Divine forces with which she has been endowed by her Master, has the resources that are required for the development of soul and character which is the aim of all true education.

The precepts of morality, unsupported by faith in God and the verities of religion, are incapable of producing the highest attainments in character. This is leading many, who for a time have stood aloof from the Christian Church, to recognize

her true function as a teacher of the nations in the things that pertain to God and the eternal life.

Here, then, is presented our opportunity. Instead of being discouraged by the outlook, we behold an open door through which we may enter in upon a field of largest usefulness and service. The very conditions that seemed to spell defeat will in due time prove to be the harbingers of victory.

At the meeting in Philadelphia in 1908, the Federal Council by resolution endorsed the general principle, recognizing the duty of the churches to provide adequate religious instruction for their children and calling for more time to be given to this subject on week-days, in view of the fact that the hour at Sunday-school and the religious exercises of the public school do not meet the requirements of "adequate religious instruction."

A careful study of the situation, however, convinces us that there are conditions which prevent the immediate adoption of a practical plan.

A unanimous public opinion does not support our claim. It is not a time when moral and religious considerations have compelling cogency, and it is not our purpose to introduce an element of confusion or strife.

There are theoretical questions among ourselves, arising from diverse conceptions as to the relations of Church and State. While the State concedes to some denominations the use of the entire week in the parochial school for the purpose of educating their children, there is a lurking fear that some principle would be violated if to other denominations were given even a portion of a single day. It will take time before such seeming inconsistencies can be reconciled.

It is a question whether the churches would be prepared to avail themselves of the opportunity if it were given. The lack of pedagogical experience on the part of some of the ministers and the paucity of men and women in our churches fitted for expert work in assisting the pastor,

will for a time prove an objection to the plan. The inadequacy of educational material in our church buildings and school houses would for some time hamper the churches in their educational work.

Denominationalism, the identification of religion with a certain theory of religion, makes it difficult for Protestants to unite upon an effective method of carrying out such a plan.

The work of instruction in religion has for so long a time been delegated to other agencies, in our earlier history to the Public School, subsequently to the Sunday-school, that only a small per centage of our churches regard it as a distinct duty and function of the Church, as truly as preaching or public worship. Even in that holy of holies, the Christian family, not a foreign or independent society, but from the Christian viewpoint a part of the Church, there has been a marked neglect of this duty under the mistaken assumption that it is being adequately attended to by some other organization.

Instruction in religion is a function of the Church, through its ordinary agencies, in particular the ministry and the family. Until the churches realize their obligations in respect to this fundamental duty of the Christian communion, it may be premature to ask for privileges of which they would not and could not avail themselves.

We are compelled, therefore, to concede the weight of these practical objections to our plan. We do so with sorrow, because we thus publish to the world the shortcomings of the Church. For we cannot forget that the Church is the mother of education. The Public School system was not originally a creation of the State. It is the outgrowth of the schools which the Church established for the promotion of religion. For generations she has failed to exercise the functions that properly belong to her. She has transferred them to auxiliary organizations or has neglected them altogether, and now she justly suffers the consequences of atrophied powers.

A question like this is too momentous to be settled by the

resolution of a convention. It is a subject in which the churches themselves need to be educated and stimulated. They must realize their obligation and obtain a vision of their opportunity. It will then be easy to provide adequate agencies and means for the accomplishment of the task that is set before us.

We therefore recommend:

1. That the Federal Council again place on record its resolutions of 1908:

"That there can be no true and complete education without religion; to provide adequate religious instruction for their children is the duty of the churches, a primal and imperative duty. That the hour at Sunday-school, the religious exercises of the public school and the ethical instruction of the Public School, through the personal influence of the great body of religious Public School teachers, do not meet the requirements of adequate religious instruction. That to provide religious instruction for their children is not only the duty of churches, it is their inherited and inherent right, and this right should be recognized by the State in its arrangement of the course of school studies."

2. That whenever and wherever public sentiment warrants such a course, the Public Schools should be closed for half a day for the purpose of allowing the children to attend instruction in religion in their own churches. As compared with other Christian countries, an allotment of eight per cent. of school time for religion would not be an immoderate allowance.

3. That where it is not feasible to obtain a portion of the time belonging to the school curriculum, the churches should see to it that after school hours on week-days, at least one hour's instruction in religion be given to each child of the congregation.

4. That ecclesiastical bodies and theological seminaries be

urged to give increased attention to the pedagogical training of candidates for the ministry.

5. That as citizens, having in mind the highest ideals of education, we exercise care in the selection of teachers and superintendents of Public Schools with respect to their religious character and the personal influence they would be likely to have upon their pupils.

6. That we invite the National Education Association, the Religious Education Association, and other Associations interested in this subject, to appoint committees to confer with our committee on ways and means for promoting week-day instruction in religion.

7. That the further consideration of the subject be entrusted to the Federal Council's standing Commission on Education, with the request to report from time to time to the Executive Committee, and at the next meeting of the Federal Council.

In thus recommending the continuance of this important task, it is earnestly urged and contended that a fundamental duty of the Churches of Christ in America in their obligation to the nation and its social order is the truest higher education of youth, which must, as a direct and clearly defined task, certainly include, in the largest sense, instruction and training in morals and religion.

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